

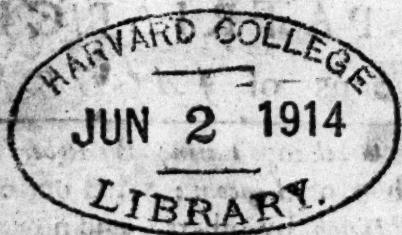
THE
TESTAMENT
OF THE
Twelve PATRIARCHS,
The Sons of JACOB.

translated out of *Greek* into *Latin*, By *Roberts Groshead*,
Sometimes Bishop of *Lincoln*: And out of his Copy
into *French* and *Dutch* by others, and now *Englisht*.

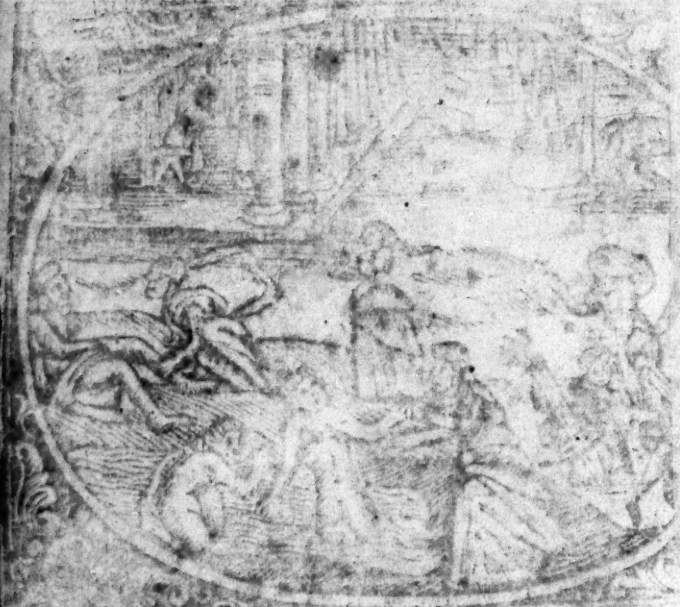
to the Credit whereof, an *Ancient Greek* Copy written in
Parchment is kept in the *Univerſity Library* of *Cambridge*.



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To the Christian
READER.

Albeit these our happy days in some respect, good Christian, have and enjoy divers and sundry Works, tending to the subversion of Belial, and the erection of Godliness; yet considering, that as earthly, so we spiritual Soldiers seldom run to the Watch without Alarm; I thought it convenient to call upon you with this grave and godly Book, of long time hid in Hebrew, now come to light in English. The malice of the Jewish People in concealing it, by reason of Christ the righteous so often prefigured, was intollerable; but the singular Providence of God in preserving it, unspeakable, and now at last, tho' chargeable, yet fruitful is the expressing, and printing in our natural Language of this so worthy, so golden a Writ: Being of it self without the necessary painting of eloquent speech, a Mir-

To the Christian Reader.

your for Princes, a Preacher for all Christians, a beautiful Glass for Women, for Children, Servants and such like: A wise plausible, and most ready School-master, for to apply to every particular estate his peculiar property. Art thou a Prince, a Magistrate, a Ruler, let Juda rule thee. If thou thinkest upon manly courage, he teacheth Valiantness. If thou seek to govern aright, he willetb thee to fly tyranny. If thou thirst after manners of Life, he soundeth it out, that vain-glory, fornication and discord, Blemish, Weaken, and at length utterly Consumes Nobility. Let me proceed farther and ask a question; Art thou a Bishop, a Minister, a Preacher of Christ's Birth, Life and Death? Behold Levi as a Lanthorn. Thou canst teach thy self, but he can teach thee better. Thou speakest to others, hearken to him that talketh to thee of thy office, how holy it is, how honourable, the contemnners thereof, how miserable; by whom begun, continued, and confirmed. Of thy state of Life, what, and how it should be, Nunquam sine Sale, sine Sole; to be short, of thy blessedness, if thou art godly, wise, and learned. Of thine and their plagues where thou livest,

Levi.

To the Christian Reader,

liveſt, if Wicked and Ignorant. What ſhould I ſay more ? Look upon Jacob, O Jacob. you parents, purſue the Twelve godly Fa- thers in time and order : Learn of him, and his, to pray to God in Chriſt his Name for your Children, have regard to their inſtruction : The want of the for- mer your Children ſhall miſs : The ne- glect of the latter you your ſelves ſhall be- wail. For the hearty prayer of a Father to the Almighty for his Children is a right ſingular Benefit ; but he that for fooliſh pity giveth them the Bridle is be- fore God accounted a guilty partaker of this ſinful race. View this Book there- fore, hearken how to teach your ſelves and your Children. You have already handled a ſick Man's ſalve, enjoy not at length a ſick Man's Tongue to inſtruct them when you leave them, and what to leave them when you die, elſe their end will be lamentation, but yours lamenta- ble miſery. And come you hiſher you Children of the earth, read, ſee and ſay, that Old Father Reuben, with his good Brethren readily, and rightly deſcribe the bleſſed path of righteouſneſs, and the for- lorn way of Belial, the one to ſhew, the other to follow. Wile thou begin with

To the Christian Reader.

the eldest, for that old age seemeth wisest ?
Stop not then the ears of thy heart and bo-
dy to so wise and sweet a Charmer, O
the number ! O the uglisome protraiture
of those deadly Spirits, that be hath
so orderly numbred and cunningly colour-
red !

Lechery,

Envy,

Gluttony,

Bravery,

Pride,

Vain-glory,

Unrighteousness,

Wilful Ignorance.

All these, as they seem, are indeed per-
nicious : But the former is most detesta-
ble, the end whereof is consumption of this
earthly body, and destruction of the soul.
Which Well-spring and puddle of evil, if
thou wilt have dried up, cease from drun-
kenness ; if not see it, have not a narrow
and greedy eye upon a beautiful face : If no
drink yet stop thy mouth from busy questions
with Women. To conclude, if not therein
be ducked and drowned, use labour, tame
youthfulness. For in this I over shooting
my self (saith Reuben to his Children) I
defiled my Fathers bed. Therefore look
not upon the beauty of women, muse not
upon their doings, but keep your selves
occupied either in learning or some
work : charge your wives and daughters
that

To the Christian Reader.

that they Trim not their Heads ; will them to chasten their looks, for every Woman that deals deceitfully in those things, is reserved to the punishment of the World to come. *Which traits of life to eschew, seeing it is difficult, without the fulfilling of the Law, and the Law partly consisteth in mutual Love, strive with Si-* Simeon.
meon, the second Brother, to avoid strife, which blindeth the mind, pineth the Body, provoketh murder. The remedy whereof is both forgiving and forgetting. Take to thee Joseph's chearful countenance, a perfect Platform of a quiet mind : Yet set before thine eyes Simeon's withered Hand, a right plague for such a sin. All which disquietness and mischief safely to set aside, let not Juda be set apart. Gather by him experience, that for a man to glory in his own works is sinful, and be which upbraideth another Man's vice, standeth slippery, Juda checketh Reuben his elder Brother with his Fornication : Mark, who sinned immediately, but envious and railing Ju- Juda.
da ? Did he not offend after the flesh in the Canaanites house ? Did he not take a Wife without consent of his Parents ? Two great sins ; and alas in these our days too much used ; yet punished, the one with

To the Christian Reader.

want, or at least small joy of Children, saith Father Juda the Patriarch ; but the other with intolerable danger of Body and Soul, saith St. Paul. Wherefore abstain from Wine, abhor Drunkenness, for such a one slandereth not, rehearseth not another Mans sins, breedeth no sedition, but embraceth Love and Charity in a single Heart ; as good Father Issachar, who never rail-
ed, nor was hurtful and spiteful to his Neighbour, never eat his Meat alone, but gave part to the poor ; never removed the bounds and marks of other mens ground, but loved all Men as his Natural Children. O that as we read this, so we might express the same in Life and Conversation. Mercy and Love is a precious Jewel, the maintainers whereof being jointly connexed, prosper, once dissevered, come to nought. For the waters (saith Zebulon) wash away the sand, when the stones and Timber are dissolved ; Whose mercy and singular compassion was rewarded singularly. Sift his Testament, resemble his rare Chastity, in cloathing the Naked, and Feeding the hungry, known and unknown, as well Strangers as his Countrey men. Let not the Spirit of Dan possess your Mind. Suffer not the Wrath of Gad to settle in your
ears ;

Issachar.

Zebulon.

Dan.

To the Christian Reader.

heart : for such work with three sore Instru-
ments, bitter Speech, Treachery, and violent
Hands, yielding fruit not much unlike, as
you may read, as you may see. Wilt thou
be taught the ready path to that thou dost
seek : Two ways there be (saith Aser,) Aser.
Vice the one, the other Virtue. Nephtalim.
Nephtalim's Race embrace the latter, eschew
the former. But he that walketh in them
both, blindeth Men, deceiveth himself,
and mocketh GOD, whose double-faced
dealing shall be double punished. Such are
the covetous, such are they that are mer-
ciful in evilness, such are they, saith
Aser, that Fast from Meats, but not
from Fornication : Have therefore a
simple Heart with Righteous Joseph, Joseph.
the Blessed of the LORD : That right
Figure of JESUS CHRIST : For
Hatred he shewed Love : Being Curs-
sed, he Blessed, being shot through,
he did not so much as bend his
Bow ; Albeit his Brethren would have
slain him, albeit they cast him in-
to a Well, though they sold him as a
Bond-slave, and that to Strangers, and
such as hated Shepherds to the Death,
of whom he was Whipped and Tormen-
ted, yet he, when they stood in fear,
gave

To the Christian Reader.

gave them comfort : When they well-nigh
famished, gave them food ; when by his
authority he might destroy, he by his autho-
rity did preserve : Being their Lord, using
them as his betters : Being their Brother,
accepting them as his Children : Their un-
kindness not spoken of, their conspiracies
forgotten, their cruel dealing, most lo-
vingly, most mercifully forgiven. You
have heard his love towards his Neigh-
bour, hearken his obedience towards God.
When he was miserably afflicted, did he
rage and swell ? When he was made a
Bond slave of a Free-mans Son, did he
cry out on Heaven ? Being utterly for-
saken, did he impatiently accuse God's
Justice ? No, Expectans expectavit Do-
minum : And at the last, the Lord which
hid his Face did shew his Countenance, of
a Cantif, in respect making him free ; of
a face-man, wealthy ; of a wealthy sub-
ject, an honourable Personage, Lord Pre-
sident of Pharaoh's Land : Whom the E-
gyptians being alive loved : Being dead
loved : Being rotten loved : Whom li-
ving, neither Wealth nor Woe could make
to swell : Neither promise or threats of
the Egyptian striumpet could make slide :
And

To the Christian Reader

And therefore being dead, neither World, Devil, nor Mans policy could make forgotten. O that our mortal race might thus begin; thus persevere; might thus, thus, O Lord, most happily finish? The spirit is willing, but the flesh is Weak. Learn therefore of Benjamin to inflame thy heart, Benjamin. that thou mayest be ready both in Body and Soul. Let us, saith Ecclesiast. Commend Eccl. 14. (and so say I, Let us behold) the noble famous Men, and the generation of our fore Elders. For many glorious Acts hath the Lord done in them, and shewed his great Power ever since the beginning. Upon the consultation whereof, and especially for that I would have nothing wanting in this Book that might serve thy contentation, I thought it as well pertinent to deal with the righteous Father, as with the Godly Children. For to shadow a Face only without a Body, hath his deserved commendation: But whose painteth a Leg without a Body, or a Body without a Head, it shall not be amiss, as I suppose, as well to term him a foolish Painter, as to judge the thing undiscreeitly painted. Wherefore as well to see the Head as the Leg, and to hear the Father as the Children, I have faithfully drawn out of Scripture

To the Christian Reader.

Scripture (and not according to my Fa-
shion) the Death and Testament
of Jacob, that blessed and right happy
Father, added to this antient Monument
of the Children. Therefore, to recompence
my pains, read them, but read them dili-
gently; neither read only, but be content
to follow: For the imitation of good and
godly Men, is the direct way and course to
Godliness: So may we account of Jacob's
Blessing: So may we throughly challenge
to be his Children; Children I mean,
not by Flesh, but Spirit. The Lord which
made Heaven and Earth, the Lord which
gave his Son to shed his Heart Blood for
us, GOD which disposeth all things to
his pleasure, preserve our King, increase
our Faith, and make us thankful for his
Benefits.

Richard Day.

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The Testament of *JACOB*,
Made at his Death to his Twelve
Sons, the Patriarchs, concerning what
should betide them in the last Days; ga-
thered out of *Genesis* 48, 49, and added
unto this B O O K.



Come hearken my Sons, to things I give,
My Blessing, and my Ban:
The first to them that Godly live;
The last to wicked May.

The

The Testament of JACOB.

Gen. 23. **J**acob the son of *Isaac*, born of *Rebecca* in the Year of the World 2108. His Father being three-score years of age, was a perfect Man and righteous, dwelling in Tents; not given to pleasure and Hunting, as his elder Brother, elder by Nature, not by Grace. *For the elder shall serve the younger*, saith the Lord. Why? not for that *Jacob* had so deserved, but *GOD* had so appointed. Wherefore when he thus by the determinate Will of God, and heavenly disposition, which ordereth all things whatsoever, had got his Brothers Birth-right, and his Fathers blessing, his Parents considering that the slippery days of Carnal Copulation did approach, and warily fearing his Brother *Esau*, for that he conceived Murther in his Heart, and instiued a Birth-day for his devilish purpose, sent him from *Bersaba*

Simple for
innocence.
Jacob be-
loved, not
of merit,
Rom. 9.
but of
grace.

Gen. 25.
Gen. 26.
Gen. 27.

The Testament, &c.

Saba to *Mesopotamia*, to *Laban* his Mo-
 thers Brother, there honestly to take a
 Wife, and quietly to live. For Matrimo-
 ny, without content of Parents and due
 consideration of either party contracted,
 as it breedeth their disquietness so it pro-
 voketh God's displeasure. *Jacob* there-
 fore after long travel, being placed
 with his Uncle *Laban*, and serving him
 fourteen years in labour and pain, albeit
 he was the Child of Promise, the blessed
 of the Lord, born of a Free Woman,
 and that which is more, his Uncles bone
 and flesh, and Lord of *Canaan*: Not ar-
 guing with himself as the worldly chil-
 dren of this earth, saying, shall I which
 am a free and wealthy Man's Son be
 made a Servant? Shall I be a drudge
 in my Kinsman's house, being sent to
 Marry, and not to serve? had given him
 by *Laban* to Wife for his good Service
 (by which GOD blessed that little that
Laban had before) his two Daughters,
Leah first, then *Rachel*, with their hand-
 maids *Bilha*, and *Zilpha*: Of whom,
 according to the promise made to
 him in *Bethel*, that his Seed should
 be multiplied, he begat twelve Sons,
 twelve Godly Fathers of the Earth,
Reuben,

A Caveat
for Mar-
riage.

Troubles
and Pain
are desti-
ned to the
Elect. An
example
for Chil-
dren.

A godly
note for
Servants.

The Testament

{	Reuben,	Dan,	}	Issachar,	{
	Simeon,	Nephtalim,		Zebulon,	
	Levi,	Gad,		Joseph,	
	Juda,	Aser,		Benjamin.	

Man's life
is but a
Pilgrimage.

Thus he being blessed of the Lord, as well in Children as in Substance, returned again to his Native Countrey, he and his Children there to live, and there to die. But behold the Divine Providence of God! After three and thirty years expired, he was removed from Canaan to Goshen in Egypt, by means of his Son Joseph, chief Steward of Pharaoh's Land, whom his Brethren heretofore had sold, where when he had lived 17 Years, and seen his Family increased exceedingly, to his great joy and comfort

God always provideth for the Righteous.

no doubt, especially all the other Countreies about being plagued with a great Famine, and he by God's mercy not greatly feeling the same, perceiving also his troublesome Pilgrimage drawing to an end, called his Son Joseph unto him, and said, *If I have found Grace in thy sight; O put thy hand under my Thigh, (for in this order they took an Oath in Jacob's time) deal mercifully with me, and truly, bury me not in Egypt, but let me sleep with my Fathers: Where nothing*

of Jacob.

his sure faith in the promise of God made to his fathers, willed him to look for Canaan his hoped inheritance, and not to trust in Pharaoh's land. To which his request when Joseph his loving Son obediently did condescend, Jacob taking a little more strength unto him, and sitting up, desirous also to shew forth the great goodness of the Lord in preserving him and his: said, *God Almighty appeared unto me at Luz, in the Land of Canaan, and blessed me; saying, Behold, I will make thee fruitful, and cause thee to multiply, and will make a great number of people of thee, and will give this Land unto thy Seed for an everlasting Possession. Thy Sons Manasseh and Ephraim, I take as mine own, their own brethren shall be called after their name. As I came from Mesopotamia, Rachel died in the Land of Canaan, and was buried by the way to Ephrata, the same is Bethlehem.*

Parents ought to tell their Children God's Blessing.

That is shall be under their tribes.

Then Jacob, albeit somewhat dim for age, beholding Joseph's two Sons; said, *What are these?* To whom Joseph answered; *They are my Sons which God hath given me: O bring them to me,* said Jacob, *and let me bless them; I had not thought to have seen thy Face Joseph, yet lo, God hath shewed me thy seed.*

The Testament

Christ.

God in whose sight my Fathers Abraham and Isaac, did walk : God which hath

Counted as one of his Children, not that they should pray unto him being dead, as Eekius gather'd.

the Angel which hath delivered me from all evil, bleſs theſe Lads, and let my name be named on them, and the name of my Fathers, Abraham and Isaac, and that they may grow into a multitude in the miſt of the earth.

By faith Jacob divideth the Land as ye but hoped for.

Then, as Joſeph liſted his Father's hand from Ephraim to Manaſſes the elder, Jacob ſaid, Let it be, I know well my Son, he ſhall alſo be a great people, but his younger brother ſhall be a greater: In thee let Iſrael bleſs, and ſay, God make thee as Ephraim and Manaſſes. After this he fainting, ſaid: Behold, Joſeph, I die, God ſhall be with you, and bring you again to the Land of your Fathers; Moreover, I give unto thee a portion of Land above thy Brethren, which I conquered by Sword and Bow, of the Amorites. And come you hither alſo, O my Children, that I may tell you what ſhall come on you in the laſt days. Gather you together, and hear ye Sons of Jacob, hearken unto Iſrael your Father.

Begotten in my youth.

Ruben, My firſt Born, my Might, my Strength, excellent in Dignity and Power, unconstant as water, thou ſhalt not excel, becauſe thou didſt deſile my couch. Simeon

of Jacob.

Simeon and Levi, Brethren in evil, Levi had who in your wrath slew a man, and in your self-will digged down a wall: Cursed be your wrath, for it was shameless, and your fierceness, for it was cruel. I will divide you in Jacob, and scatter you in Israel.

no tribe, and Simeon was under Fuda. Jud. 1. Blessings of Fuda, a worthy Captain.

Juda, Thy hand shall be on the neck of thine enemies. Thy brethren shall stoop unto thee: As a Lyon's whelp shalt thou come up from the spoil: Thou shalt couch as a Lyon, and as a Lioness, who shall stir thee up? 2. The Scepter shall not depart from thee, nor a Law-giver from between thy feet, until Shiloh come: All Nations shall seek after him. 3. Thou shalt bind thine Ass Fole to the Vine, and the Asses Colt to the best Vine: Thou shalt wash thy garment in Wine, and thy cloak in the blood of grapes; thy Eyes be red with Wine; and thy teeth white with milk.

A noble Prince, Christ.

A fertile Land.

Zabulon, Thou shalt dwell by the Seaside, and thou shalt be a haven for Ships; thy border shall be unto Zidon.

Issachar. Thou shalt be a strong Ass, couching down between two burdens; and thou shalt see that rest is good, that the Land is pleasant, and shalt bow thy shoulder to bear, and shall be subject unto tribute.

Dan, Thou shalt judge the people, as Judg. 13. one of the Tribes of Israel; Dan, thou 14, 15, 16,

The Testament.

shalt be a Serpent by the way, an Adder in the path biting the Horse heel, so that his Rider shall fall backward. Then Jacob foreseeing in his mind the great calamity that should betide his posterity comforting himself, and resting in God's promise, cry'd out with heart and mind
O Lord I have waited for thy salvation.

Josh. 1. 1. Gad, an host of Men shall overcome thee but thou shalt overcome at the last.

Num. 33. And what shall I say to Aser? His Bread shall be fat, and he shall have plenty of Sures for a King.

Judg. 45. Nepthalim is a Hind sent for a present giving goodly words.

The blessing of Joseph: Joseph is a flourishing Bough by a Well side, the small Boughs shall run upon the wall. The Archers shot against him, and hated him, but his Bow was made strong and his Arms strengthened by the hands of the Almighty God of Jacob. Out of him shall come an Herdman, a stone in Israel. All these things shall come from my Father's God; which hath helped thee, and blessed thee with Blessings of the Heaven, with Blessings of the deep beneath, with Blessings of the Brest and Womb. The Blessings of (me) thy Father, that I give thee, are stronger than the Blessings that I had of mine Elders. Until the end of the hill

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of Jacob.

of the World they shall be on thy Head.

Benjamin shall ravine as a Wolf, in the morning he shall devour the prey, and at night divide the spoil. And now when I shall be gathered to my people, bury me with my Father, in the Cave that is in the Field of Ephron the Hethite, in the Cave that is in the Field of Macpelah, which is before Mamre in the Land of Canaan, which Abraham bought with the Field of Ephron the Hethite, for a Possession to bury in, where were buried Abraham and Sara his Wife, and Isaac with Rebecca; and there I buried Leah. The Field and the Cave that is therein, was bought of the Children of Heth.

When Jacob had made an end of commanding all that he would unto his Sons, having liv'd one hundred forty and seven years, he plucked up his feet into the bed, and quickly died. Then Joseph falling upon his father's face, and kissing him with tears, caused him to be embalmed by Physicians to the space of forty days; and mourned for him three-score and ten days. Who departing from Egypt into Canaan, with noble men of the Land in Chariots, and Horsemen, buried him in the place which Jacob had appointed.

Not for the holiness of the place, but for memory of God's promise.

A token of a good Conscience.

The Testament of *Ruben* made to
his Children at his Death, concerning
the things that he had in his mind, by
the suggestion of the Spirit of fore-
knowledge.



*Behold the pot, the bear, the bed
do note the strength, the lust
Of Ruben, and unconstant head,
who therefore was accurst.*

The Testament.

R U B E N.

THis is the Copy of *Ruben's* Testament, concerning all the things which he gave in charge to his Children before he died, in the 125 year of his life. Two years after the decease of *Joseph*, his Children and Children's Children came to visit him in his sickness, and he said unto them :

My Children I die, and go the way of my fathers. And seeing there his brethren *Judah, Gad, and Aser*, he said unto them : Lift me up, my Brethren, that I may tell you and my Children the things that I have hidden in my heart, for I am henceforth drawing to my long home. Then

Death is our long home.

standing up he kissed them, and weeping said : Harken my Brethren, and you my Children, give ear to the words of your Father *Ruben* : Mark what I give in charge to you. Behold, I command you this day before the God of Heaven, that ye walk not in the ignorance of youthfulness, and fornication, wherein I overshot my self, and defiled the bed of my Father *Jacob*. For I assure you, that the Lord did therefore strike me with a sore plague in my flanks the space of seven months, and (a) I had pe-

Fornication plagued

(a) Prayer and Repentance slayeth Gods wrath.

rish'd

The Testament

(b) *The Blessing and Prayer of a Father to God for his Children of what benefit.*

In Repentance the Heart is to be considered, not external action.

The eight Instruments whereby Manwork-eth, and the effect of them.

1 *Life.*

2 *Seeing.*

3 *Hearing.*

4 *Smelling.*

5 *Speech.*

rish'd if my Father (b) Jacob had not prayed to the Lord for me, because he was minded to have slain me. I was 30 years old when I did this evil in the sight of the Lord, and 7 months was I sick to the death, and with a free Heart did I 7 years penance before the Lord, I drank no wine nor strong drink, no flesh came within my mouth, I tasted not any fine bread; but I mourned for my sin, for it was great, and there shall none such be done in *Israel*. And now my Sons hear me, that I may shew you what I saw concerning the 7 spirits of error in my repentance. *Belial* giveth seven spirits against a man, which are the well-springs of youthful works; and seven spirits are given man in his creation whereby all his works are done. The first is the spirit of life wherewith is created his Being. The second is the spirit of smelling, wherewith cometh lusting. The third the spirit of hearing wherewith cometh learning. The fourth is the spirit of smelling, wherewith cometh delight, by drawing in of the air, and by breathing it out again. The fifth is the spirit of speech,

of Ruben.

speech, wherewith knowledge is made. 5 *Speech.*
 The sixth is the spirit of tasting, where- 6 *Tasting.*
 of comes the feeding upon things that
 are to be eaten and drank, and through
 them is ingendred strength, because the
 substance of strength is in meat. The 7 *Seed & of what property.*
 seventh is the spirit of seed and generati-
 on, wherewith entreth in the lust of plea-
 sure. For this cause it is the last of crea-
 tion, and the first of youth, because it is
 full of ignorance, and ignorance lead-
 eth the younger sort as a blind body in-
 to the ditch, and as an ox to the stall.
 Among all these is the eighth spirit, which 8 *Sleep & of what property.*
 is of sleep, with whom is created the
 wasting away of Nature, and the image
 of Death. With these spirits are mingled
 the spirits of errors. Whereof the first is
 the spirit of lechery, who lieth within
 the nature and senses of man. The second Eight spi-
rits of Er-
rour, and
of what
property:
 spirit of unsatiableness lieth in the belly. 1 *Lechery.*
 The third spirit of strife lieth in the li- 2 *Gluttony.*
 ver and in choler. The fourth spirit is of 3 *Envy.*
 bravery and gallantness, that the party 4 *Bravery.*
 may seem comely by excess. The fifth is 5 *Pride.*
 the spirit of pride, which moveth a man of what
property.
 to mind other great things, or to think 6 *Vain-
glory in
what it
consisteth.*
 well of himself. The sixth is the spirit
 of lying or vain-gloriousness in boasting
 a mans self, and in desire to fill his talk
 concerning

The Testament

7 *Unrighteousness.*

8 *Wilful Ignorance.*

Discommodities of ignorance. King-leaders to fornication.

1. *A greedy eye.*

2. *Close company with Women.*

3. *Busy questions.*

4. *Drunkenness.*

concerning his kindred & acquaintance. The seventh is the spirit of unrighteousness which stirreth up the affections that a man should perform the lustful pleasures of his heart. For unrighteousness worketh with all the other spirits, by taking guile unto him. Unto all these spirits is matched the eighth spirit, which is the spirit of sleep or sluggishness in error and imagination, and so the souls of young folks perish, because their minds are darkened, and hidden from the truth, & understand not the law of the Lord, neither obey the doctrine of their fathers, as beset to me in my youth. But now my Children, love the truth, and that shall preserve you; Harken to your father *Ruben*, & let not your eyes, 1. Run a gazing after women; neither be ye, 2. Alone with a woman that is married, neither do ye seek about, 3. What women are doing; for if I had not seen *Bilba* bathing her self in a secret place, I had not fallen into that wickedness. But my mind ran so upon the naked woman till it suffered me not to sleep till I had committed abomination. For, while my father *Jacob* was away at his father *Isaac's*, and I in *Gader* hard by *Ephrata*, a house of *Bethlehem*, *Bilba* fell 4. Drunken, and as she lay asleep uncovered

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of Ruben.

red in her chamber, I went in so, & seeing her nakedness, wrought wickedness with her, and leaving her asleep went my way. By & by an Angel of God bewraied my wickedness to my father Jacob, who coming home mourned for me, & touched not Bilha any more. Therefore look not upon the beauty of women, neither muse you upon their doings, but walk ye with a single Heart in fear of the Lord God, busying your selves about some work, & keeping your selves occupied either in learning, or about your stocks, until such time as God give you such wives as he listeth, lest you do suffer as I have done. I durst not look my father in the face to his dying day, nor speak to any of my brethren for shame. My conscience biteth me even yet still for my sin. But my father comforted me, and prayed for me unto the Lord, that his wrath might pass away from me, as the Lord himself shewed unto me. Therefore from that time forth I was kept from sinning any more: And you my Children likewise keep to that I shall tell you, & you shall not sin: For fornication is the destruction of my soul, separating it from God, and making it to draw unto Idols, because it leadeth the mind and understanding

Nothing so secretly done, but it shall be open. A godly caveat.

Labour preservative from fornication.

A guilty conscience is a great burthen.

The fruit of fornication.
1. Destruction of the soul.
2. Idolatry.

The Testament.

3. Short-
ness of life
4. Ignomi-
nious
shame. Jo-
seph's cha-
stity re-
warded.

Properties
of unchast
women.

standing into error, & bringeth men to their grave before their time. For whoredom hath undone many men: And altho' a man be ancient or noble, yet doth this make him a laughing-stock both before *Belial*, and the Sons of Men. But *Joseph*, because he kept himself from all women, and cleansed his thoughts from all fornication, found favour both before the Lord & men. The *Egyptian* woman did much to him by using the help of Witches, & by offering him flauher sauces: but the purpose of his mind admitted no noisom desire. For this cause the God of our fathers delivered him from all death, both seen and unseen. For if fornication over-rule not your mind, neither shall *Belial* prevail against you. Women are hurtful things, my Sons, because that when they want power and strength against a man, they work guilefully to draw him to them by train; and whom they cannot overmatch in strength, him they overcome by deceit. For the angel of the Lord which taught me, told me of them, that they be overmaster'd by the spirit of fornication more than men be, and that they be ever practising in their hearts against men, first making their minds to err by decking of themselves than shed-

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of Ruben.

ding their poison into them by sight,
and finally catching them prisoners by
their doings; for a Woman is not able
to inforce a Man. Therefore my Sons fly
fornication, charge your Wives and
Daughters that they trim not their heads
and will them to chasten their looks: for
every Woman that dealeth deceitfully in
these things is reserved to the punish-
ment of the World to come. For by such
means were the watchers deceiv'd before
the flood: As soon as they saw them they
fell in love one with another, & concei-
ved a working in their minds, & turned
themselves into the shape of Men, and ap-
peared to them in their companying with
their husbands; & the women by concei-
ving the desire of them in the imagination
of their mind, brought forth Giants. For
the watchers appear'd to them of height
unto Heaven. Therefore keep your selves
from fornication: And if ye intend to
have a clear mind, keep your selves from
all women, and forbid them likewise the
company of men, that they may have also
clean minds. For altho' continual com-
panyings do not always work wicked-
ness, yet breed their incurable stings to
them, and to us everlasting shame before
Belial, because fornication hath neither
understanding nor godliness in it, and

*A note for
gayish attire
and wan-
ton looks,
An exam-
ple of this
mischief,
Gen. 6.*

*Infectious
company
corrupteth
the mind.*

*Envy ac-
companyeth
Fornicati-
on, Shame
followeth,
all Gen. 4. 9*

The Testament, &c.

all enviousness dwelleth in the desire thereof; and for that cause shall ye envy the Children of *Levi*, and seek to be exalted above them, but ye shall not be able to compass it; for God will avenge them, and you shall die a dangerous death: for unto *Levi* and *Judah* hath the Lord given the Sovereignty, and unto me and *Dan* and *Joseph* hath he granted to be Princes with them. Wherefore I charge you, hear *Levi*, for he shall know the law of the Lord, and deal forth judgment, and offer sacrifices for all *Israel*, till the full time of Christ, the chief Priest, because the Lord hath spoken it. I charge you by the God of Heaven, that every of you do deal faithfully with his neighbour, and stick unto *Levi* in humbleness of heart, that ye may receive blessing at his mouth; for he shall bless *Israel* and *Juda*. God hath chosen *Juda* to be the King of all people, wherefore worship you his seed, for he shall die for you in Battles, both visible and invisible, and shall reign over you World without end.

Ruben having given his Children the foresaid charge, and blessed them, dy'd: Then they put him in a Coffin, and carrying him out of *Egypt*, buried him at *Hebron*, in the double Cave where his Fathers slept.

He prophesied of Christ.

Faithful dealing with neighbours,
Gen. 5. 19.

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The Testament of *Simeon* made to
 his Children at his Death, con-
 cerning Envy.



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The Heart in Womans Mouth, the Face,
 the Sword, the Wolf, the Cap:
 All these paint out the envious race,
 that run to their mishap.

The Testament.

S I M E O N.

THE Copy of *Simeon's* words which he spake unto his Sons at his death in the hundred and twentieth year of his life, in the which *Joseph* dy'd. For they came to visit him upon his death-bed and he sitting up, kissed them, saying ;

Hearken, my Children, hear me your Father *Simeon*, whatsoever I have in my heart. I am my father *Jacob's* second son, and my mother *Leah* named me *Simeon* because the Lord heard her prayer. I be-

Gen. 29.

came very mighty, I went thro' with my doings, and was not afraid of any thing ; for my heart was stout, my mind unmoveable, and my stomach undiscou-

Hardiness of whom it is, Gen. 37.

rageable ; for hardiness is given of the highest into men's souls and bodies. In those days I envied *Joseph*, because my father loved him : I hardened my heart against him to kill him, because the prince of error sending forth the spirit of envy so blinding my mind that I could not take heed to spare my father *Jacob*. But his God and the God of his fathers sending his Angel, did rid him out of my hands ; for while I went into *Sichem* to carry fare for our flocks, and *Ruben* into

*Man pur-
poseth, God
disposeth.*

Dotaim, where all our necessities were

laid

of Simeon.

were laid up in store: our brother *Juda* sold him unto the *Ismaelites*: and therefore when my brother was come again, he was sorry, for he intended to have conveyed him safe again to our Father. But I was angry with *Juda*, for letting him go alive, and bare him grudge 5 months after: Howbeit God letted me, and restrained the working of my hands; for my right hand was half withered up for 7 days together. Then did I perceive (my sons) that that beset me for *Joseph's* sake: Whereupon I repented soon after, and besought the Lord to restore my hand, and I would abstain from all rancour, envy and folly. For I knew I had conceived a wicked thought against the Lord, and against my Father *Jacob* for my brother *Joseph's* sake whom I envied.

Now therefore my children keep yourselves from the spirits of error and envy. For envy over-ruleth the (a) mind of every Man, suffering (b) him not to eat or drink in rest, or to do any good thing; and is always engaging him to (c) slay the party whom he envieth, and (d) pining away at his prosperity. Two years together I punished my soul with fasting in the fear of the Lord. For I knew that the way to deliver me from envy was

C

the Envy.

Envy described.

(a) Blindeth the mind.

(b) Hindreth sustentance.

(c) Provoketh

(d) Pineth at Men's prosperity.

A remedy

against the Envy.

The Testament

fear of the Lord. If a man fly unto the Lord, the wicked Spirit flieth from him, so as his mind becometh meek, and of spiteful he becometh pitiful, bearing no grudge towards such as Love him, and so his envy ceaseth. And because my Father saw me sad, he asked me the cause of it. To whom I lied; saying I have a pain in my Stomach, for I was sorriest of all my brothers, for that I had been the cause of *Joseph's* selling into *Egypt*. And when I came unto *Egypt*, and was put in ward by him as a spy; then perceived I, that I was justly punished, and I was not sorry for it. But *Joseph* being a good man, and having God's Spirit in him, and being full of pity and mercy, minded not to do me any harm, but loved me as well as the residue of my brethren. Therefore my Children keep your selves from all spite and envy, and walk in singleness of mind and good Conscience after the example of your Father's brother, that God may give you Grace, Glory and Blessedness, upon your head as you see in him. Of all the days of his Life, he never did cast us in the Teeth with it, but loved us as his own soul, and more than his own Children, honouring us, and giving us riches, cattle and corn abundantly

Gen. 42.

Joseph
merciful
to his brethren.

Gen. 50.

of Simeon.

abundantly. You therefore my Children,
 love ye one another with a good Heart,
 and put from you the spirit of envy;
 for it maketh a Man's Soul to grow sa-
 vage, marrieth his Body, breedeth Wrath
 and War in his thoughts, setteth his
 Blood on fire, driveth him out of his
 wits, and suffereth no reason to bear
 any sway or rule. Moreover it taketh
 away his sleep, disquieteth his mind, and
 maketh his Body to tremble. For even in
 sleep some spice of imagined Malice
 gnaweth him, cumbring his soul with
 Spirits of mischief, making his Body
 ghostly; and his mind affrighted with
 trouble; and appearing unro men, as it
 were with a pernicious Spirit and pour-
 ing out of poison. Therefore was *Joseph*
 fair of Face, beautiful and comely to be-
 hold, because no wicked thing dwelt
 in him, for he had a countenance clear
 from cumberance of mind. And now
 my children, let your hearts be meek
 before the Lord, and walk right before
 man; so shall ye find favour both with
 God and Man; and beware that ye fall
 not to Whoredom. For Whoredom is the
 Mother of all Naughtiness separating a
 Man from God, and sending him to
Belial. For I have seen in *Enoch's* writings,

A sure to-
 ken of
 good pro-
 perties of
 Envy.

1. Corrup-
 tion of life.
2. Distem-
 perature
 of Body.
3. Small
 sleep.

Gen. 39.

A token of
 a quiet
 mind.

Effects of
 whoredom
Gen. 49.

The Testament

that you and your Children shall be corrupted with Whoredom, and do *Levi* wrong by the sword. But they shall not prevail against *Levi*, because he shall fight the Lord's Battles, and take all your tents, and very few shall be divided in *Levi* and *Judah*, for he shall be your Captain, as my Father *Jacob* prophesied in his Blessings. Behold I tell you all these things aforehand, that I may be clear from the sin of your souls. Now if you put from you all enviousness, and stiff-neckedness, all my bones shall flourish as a Rose in *Israel*, and all my flesh as a Lily in *Jacob*, and my favour shall be as the scent of *Libanus*, and my holy One shall be multiplied as the Cedars for ever and their boughs shall spread out in length for evermore. Then shall the seed of *Canaan* perish, together with all the remnant of *Amalek*. All the *Cappadocians* shall perish, and all the *Scythians* shall likewise be destroyed. Then shall the land of *Cham* fall and all the people go to Wreck. Then shall the Earth rest from trouble, and all men under Heaven from war. Then shall *Sem* be glorified when the great Lord God of *Israel* appeared upon Earth as a man, to save *Adam* in him. Then shall the spirit of error be trodden

Parents
teaching
not their
Children
are guilty.

Commodities of concord.

Exod. 17.

John 1.

trodden under foot, and men shall reign
 over hurtful beasts: Then shall I arise
 again in joy, and bless the highest in his
 wonderful works: for God taking a bo-
 dy upon him, and eating with men shall
 save men. And now my children obey ^{The fruit}
Levi, and you shall be deliver'd by *Juda*: ^{of Obedi-}
 and advance not your selves above these ^{ence.}
 two Tribes; for of them two shall the ^{Gen. 49.1.}
 saving health of God spring unto us. For
 the Lord shall set up, of *Levi* the Prince
 of Priests, and of *Juda* the King of Kings,
 God and Man. So shall he save all the
Gentiles, and the off-spring of *Israel*. For
 these things sake I charge you to com-
 mand your children to keep these things ^{A note for}
 throughout all their generations. ^{Parents.}

And *Simeon* making an end of these
 his sayings and Commandments to his
 Children, slept with his Fathers, when
 as he was of the age of an Hundred
 and twenty years. And then they
 laid him in a Coffin of Wood that
 rotteth not, that they might carry his
 Bones again into *Hebron*, and they con-
 vey'd him privily in the way of the *Egyptians*.
 For the *Egyptians* kept the bones of
Joseph in the King's Treasure. For their
 enchanters told them that whensoever
Joseph's Bones were carried away, there

The Testament

should be such a plague of mist and darkness among the *Egyptians*, as one brother should not know another; no not even by Torch light, and *Simeon's* Children bewailed their Father according to the Law of Mourning, and continued in *Agypt* till the day of their departing thence under the hand of *Moses*.

The

The Testament of *Levi*, made to
his Children at his Death, con-
cerning Priesthood.



Flie Sin, be just, rage not, give light;
Preachers of Gods Word
For what else sheweth Sun and Moon,
Dance Venus, Wolf, and Sword
LEVI

The Testament of LEVI.

THE Copy of *Levi's* words, namely which he spake to his children concerning all the things which they should do; and which should happen unto them until the day of Judgment. He was in health, when he called them unto him, for he knew before when he should die. So when they were come together, he said unto them.

*Levi his
Birth and
Country.
Gen. 34.*

I *Levi* was bred and born in *Charran*, and afterward came to my Father into *Siabem*, I was at that time but young, about 20 years old, when I helped my brother *Simeon* revenge our Sister *Dina* against *Hemor*. Now as we were feeding of our flocks in *Abelmuel*, the spirit of the understanding of the Lord came upon me, and I saw all men undermining their own ways, and how unrighteousness had built her self a Fortress, and Wickedness sat upon the Throne thereof. And I was sorry for mankind, and besought the Lord to save them; then there fell a sleep upon me, and I saw a very high mountain. It was the mountain of *Aspis* in *Abelmuel*. And behold the heavens opened, and the Angel

of Levi.

Angel of God said unto me, *Levi*, come Christ.
hither, and I went from the first heaven
to the second, and there saw the Water
hanging between the one and the other.
And I saw the third heaven much brighter
than them both : for the height there-
of was infinite ; and I said to the Angel,
What meaneth this ? And the Angel an-Christ.
swered me ; Marvel not at these things,
for thou shalt see four heavens yet brighter,
and without comparison, when thou
comest up to them. For thou shalt stand
by the Lord, and be his Minister, and utter
his secrets unto men, and Preach of
the deliverer of *Israel* which is to come :
by thee and by *Judah* the Lord will appear
to men to save all mankind in them.
Thy life shall depend upon the Lord, by
him shalt thou have thy fields, vineyards,
fruit, gold and silver. Therefore hearken
as touching the seven Heavens. The low-
est is most lowring, because it is nearest
to all the unrighteousness of Men. The
second hath fire, snow and ice, prepared
by the Lord's appointment against the
day of God's righteous Judgment. In it are
the spirits of vengeance for the punishing
of the wicked. In the third are the powers
of Hosts ordained against the day of
judgment

1.

2.

The Testament

- judgment, to take vengeance upon the
4. spirits of error and *Belial*. In the fourth
above these, are the Saints; for in the
higher places dwelleth great glory, in
5. the Holy of Holies above all Holiness. In
the next unto this, are the Angels that
do serve in God's presence, and seek his
favour in all the ignorances of the righ-
teous. They offer to the Lord the sweet
6. favour of a reasonable service, a sacrifice
without blood. In the other that is under
this, are the Angels that bring answers
from the Angels in God's presence :
7. In that which is above it, are the thrones
and potestates, wherein is continual of-
fering up of hymns unto God. Therefore
whosoever the Lord looketh upon us, all
of us are moved; yea, and even Heaven,
Earth and the bottomless Deep, are mo-
ved at the sight of his greatness; but the
children of men being witless, shall sin
and provoke the Highest unto wrath :
Now therefore understand that the Lord
will execute judgment upon the children
of men : Because that men will still con-
tinue in unbelief and unrighteousness, e-
ven when the same shall cleave asunder,
the Sun be darkned, the Waters dry'd
up, the Fire quake, and all Creatures be
troubled at the fainting of the invisible
Spirit

of Levi.

Spirit, and the spoiling of Hell in the passion of the highest; therefore shall they be condemned to punishment. The highest then hath heard thy prayer to separate thee from unrighteousness, and to make thee his Son and Servant, and a minister in his presence, a lanthorn of knowledge to lighten *Jacob* thoroughly, and to be as a day sun among the children of *Israel*; and unto thee and thy seed shall the power of blessing be given, till God visit all nations in the bowels of the mercy of his Son for ever. Nevertheless, thy Sons shall lay their hands upon him to crucifie him, and for this cause is wisdom and understanding given unto thee, to give thy children knowledge of him, because that if they bless him, they shall be blessed, and they that curse him shall perish in his sight. And the Angel opened me the gates of Heaven, and I saw the holy Temple, and the highest sitting on the Throne of Glory, and he said unto me; *Levi*, I have given thee the blessings of the Priesthood, till I come my self to dwell in the midst of *Israel*. Then the Angel brought me down to the earth, and gave me a shield and a sword; saying, Execute vengeance in *Sechem* for *Dina*, and I will be with thee, for God hath

A Minister what he should be of himself not unrighteous.

Mat. 5
End of the Priesthood prophesied. Christ his passion prophesied

Christ.

The Testament

Gen. 34. hath sent me, and at that time I slew the sons of *Hemor*, as it is written in the Tables of Heaven. And I said unto him, Lord, I pray thee tell me thy Name, that I may call upon thee in the time of my Trouble. And he answered, I am an Angel which excuseth *Israel*, that he might not be stricken for ever, because all wicked spirits lie in wait for him. Afterward being waked as it were out of sleep, I blessed the most high, and the Angel that excuseth the off-spring of *Israel*, and all righteous men. And when I came to my Father, I found an Asp of Brass, whereupon the Hill took the name of *Aspis*, which is hard by *Gebar*, on the right side of *Abila*. And I laid up these sayings in my heart, and I counselled my Father and my Brother *Reuben* to perswade the sons of *Hemor* to be circumcised, because I was zealously grieved for the abomination which they had wrought in *Israel*. For first of all I killed *Sichem*, and then *Simeon* killed *Hemor*, and after this came our brethren, who smote the City with the edge of the sword. When my Father heard of it he was angry, because they had received circumcision, and were kill'd afterward, and therefore he dealt otherwise with us in blessing. For we sin-

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The zeal
of a Mi-
nister.

Gen. 34.

Gen. 34.

Gen. 49.

of Levi.

ned in doing it against his will, and he
fell sick the same day. But I knew that
the Lord intended evil to the *Sichemites*,
because they had purposed to have done
the like unto *Sara*, as they did unto our
Sister *Dina*; but God letted them. And
they persecuted our Father *Abraham*
(as then a stranger) and carried away his
Cattle, and furthermore did beat *Joblab*
very sore, who was born in his house. Af-
ter the same manner dealt they with all
other strangers, taking away their wives
from them by force, and driving the men
themselves out of their country. For
which cause the Wrath of the Lord came
upon them in the end. And I said to my
Father, Sir, be not offended, for God will
bring the *Canaanites* to nothing before
thee, and give their Land unto thee, and
unto thy holy one after thee. For from
henceforth *Sichem* shall be call'd the City
of Fools, because that as Men do scorn
Fools, so have we scorned them for their
working of folly in *Israel*, in taking away
our sister for to defile her. Then came
we into *Bethel*, and there when I had sa-
crificed threescore and ten days together,
I saw the thing again as I had seen before.
And I saw seven Men in White raiment,
saying unto me, Up, put on the stool of
Priesthood,

The Man-
ner, not
the doing
rebuked.

The sin of
the *Siche-
mites*, Ra-
ped *Dina*:
Persecuted
strangers.

Gen. 12.
Ravished
their
Wives.

Gen. 35.

The Mini-
stry de-
scribed.

The Testament

Exod. 28.

Lev. 8.

The three
Blessings
of the
Family of
Levi.
Christ pro-
phesied.

Priesthood, the Crown of Righteousness, the Reason of understanding, the Robe of Truth, the Breast-plate of Faith, the Mitre of Holiness, and the Ephod of Prophecy. And so every of them bringing something with him, did put them upon me ; saying, Be thou henceforth the Lord's Priest, thou and thy seed for evermore. The first of them anointed me with holy Oil, and gave me the Scepter of judgment. The second washed me with clean water, and fed me with Bread and Wine ; that is, to wit, with the most Holy of Holies, and cloathed me with a glorious Robe down to the Ground. The third did put upon me a Silken garment like to an Ephod. The fourth girded me with a girdle like to Purple. The fifth gave unto me an Olive bough, very full of fatness. The sixth did set the Mitre of Priesthood upon my head. The seventh filled my hands with incense, to the intent I should execute the office of a Priest unto the Lord. And he said unto me, *Levi*, unto three principal things is thy seed appointed of God ; namely, to be a sign of the glorious Lord that is to come, and he that believeth shall be the first. The great lot shall not fall upon him, the second shall be in the Priesthood ; and the third

of Levi.

third shall have a new name, because a King shall rise up in *Juda*, and renew my Priesthood according unto the figure of the *Gentiles*, among all nations. But the coming of him is unutterable, as who shall be the Prophet of the highest, born of our Father *Abraham*. All the pleasant things of *Israel* shall be given unto thee and to thy seed, and you shall eat all that is fair to see to, and thy seed shall distribute the Lord's Table, and of them shall be high Priests, Judges, and Scribes; for in their mouth shall the holy things be kept. When I woke, I perceived that this vision was like the other, and I laid it up in my Heart, and shewed it not unto any man living upon the earth. The first two days I and *Juda* went to our grandfather *Isaac*, and he blessed me according to all the sayings of the visions that I had seen, but he would not go with us unto *Bethel*. But when we came to *Bethel*, my Father *Jacob* saw in a vision concerning me, that I should be their Priest before the Lord. And he rose in the morning, and tithed all things to the Lord by me. Then came we to *Hebron* to dwell there, and by and by *Isaac* called me to expound the Law of the Lord, according as God's Angel had shewed it to me, and he taught me

A distributing excludeth the sole receiving of the Sacrament.

*Exod. 29.
Lev. 1, 2, 3.*

the

The Testament

the Law of Priesthood, Sacrifices, Burnt-
Offerings, Firstlings, Freewill-offerings,
and Offerings for Health. Every Day
An Exhortation for Ministers. he taught me Understanding, and called
upon me continually before the Lord,

A Minister may be married.

Lev. 21.

He must come with a pure Mind to execute his Office.

Lev. 1. 2.

A comfort for godly Parents. Prophecy of the Destruction of Israel.

saying, My Son give no ear unto the Spirit of Fornication, for he will follow thee and defile the holy Things by thy Seed : Therefore take thee a Wife in thy youth, such an one as hath not any blemish nor Uncleanesse, nor is of the Kindred of the Allophytes or of the Gentiles. And before thou enter into the Holiest, wash, and likewise e'er thou Sacrificest, and also when thou hast done, offer unto the Lord the Fruits of the Twelve Trees that are ever green, as my Father Abraham taught me to do : And the Fruits of all clean Beasts, and of clean Fowls offer thou in Sacrifice. Likewise offer up thy first-Born of all things, and the first Fruits of thy Wine, and sprinkle thy Sacrifices with Salt. Now therefore my Sons keep ye all the things that I command you ; for whatsoever I have heard of my Fathers, that have I told unto you. I am clear from all the Wickedness and Sinne which you shall commit to the end of the World. Ye shall work Wickedness against the Saviour of the World, and ye shall se-

of Levi.

I have stirred up much evil against
 Israel, stirring up much evil against
 him from the Lord, and dealing Wick-
 edly with him, so that *Jerusalem* shall not
 continue, by reason of your naughtiness. The
 The Veil of the Temple shall be rent in Realm
 under to discover your foulness, and ye plagued,
 shall be scattered as prisoners amongst the whole Mi-
 nistry is
 death, and be scorned, cursed, and trod- wicked.
 down under foot. Nevertheless, the House
 which the Lord shall chuse, shall be cal-
 led *Jerusalem*, as the Book of *Enoch* the
 righteous containeth. Therefore when
 I was twenty and eight years old, I took
 also Wife, whose name was *Melcha*, and *Gen. 36.*
 he conceived and bare me a Son, and *Levi his*
 I called his name *Gershon*, because we were progeny.
 strangers in our Land : For *Gershon*
 signifieth banishment. Now I knew of
 him that he should not be of the chief
 degree. The second *Caath* who was
 born the five and thirtieth year. I saw
 vision Eastward, how all the Congre-
 gation stood up aloft, and therefore I cal-
 led his name *Caath*, which signifieth the
 Beginning of greatness and learning.
 The third was *Merari*, who was born in *Exod. 6.*
 the five and fiftieth year of my life : And
 because his Mother was hardly deliver'd
 of him, she call'd him *Merari*, which is
 much as to say ; my bitterness. And
 D in

The Testament

in the threescore and fourth year of my life was my Daughter *Jochebed* born in *Egypt*. and so was I honourable among my Brethren. Also my son *Gershon* took him a Wife, which bare him *Lybni* and *Sohmi*. The Sons of *Caath* were *Amram*, *Yshvar*, *Hebron* and *Uziel*, and the Sons of *Merari* were *Mehali* and *Mushi*. In the fourscore and fourteenth year of my life, *Amram* took unto Wife my Daughter *Jochebed*, because that he and she were born both on one day. I was eight years old when I entred into the Land of *Canaan*.

Levi made
Priest at
18 Years,
Married
at 28.

naam, and eighteen years old when I entred into the office of Priesthood. At eight and twenty years old I took a Wife, and at forty years old I entred into *Egypt*, and behold ye be now my Childrens children in the third generation, *Joseph* died

A note for
Parents.

in the hundred and ten year. And now I warn you, fear the Lord your God with all your heart, and walk plainly in all things according to his Law. Moreover, bring up your Children in learning, that they may have understanding by reading the Law of God without ceasing all their life long. For whosoever knoweth God's Law shall be honoured; and go wheresoever he will, he shall be no stranger, also he shall have

Blessings
of the
learned
Minister.

of Levi.

of more friends than his forefathers had,
 and many shall be glad to serve him, and
 to hear the Law at his Mouth. My Sons,
 deal righteously upon earth, that you may
 find Heaven, and sow good things in Wisdom a
 your minds, that you may find them in precious
 your life; For if ye sow evil things, ye Jewel.
 I shall find and reap all manner of cum-
 brance and trouble. Get ye wisdom in
 the fear of God, for if Captivity come,
 and Cities and Countries be destroyed,
 gold and silver and all possessions perish, Sin blind-
 of none can take away the Wise Man's eth Wis-
 Wisdom, save only the blindness of us- dom.
 godliness and sin. For his Wisdom shall Commodi-
 become a shield to him among his ene- ries of
 mies, and make a strange countrey to Wisdom.
 as his own home, and cause him to
 find friendship in the midst of his foes.
 he teach and do such things, he shall
 with Kings, as did our Brother Joseph.
 And truly my Children, I know by the
 writings of Enoch, that in the end ye shall
 wickedly, laying your Hands most
 spitefully upon the Lord, and thro' you,
 your brethren shall be confounded, and
 made a scorning stock to all nations. How-
 our Father Israel is clear from the
 wickedness of the High Priest, which shall
 hands upon the Saviour of the World.

Christ his
 death, and
 spiteful-
 ness of the
 Jews pro-
 phetied.
 Mat. 27.

The Testament

The Heaven above the earth is clean and you be the light of the Heaven, as the Sun and the Moon. What shall all the heathen do, if you be overdarkned with wickedness, and bring cursedness upon your country folk, for whose sakes the light of the world is put into you, to im-
Ministers lighten all men withal: This light of the
what they World shall you most wilfully steal, and
are: teach Commandments contrary to the righteousness of God. Ye shall purloin the Lord's offering, and filch away pieces of it. Before you do your sacrifices unto the Lord ye shall steal away the choicest things, and eat them disdainfully with Harlots, teaching commandments of Covetousness. Ye shall defile Married women, and inforce Maide
The wicked Priesthood and their Misery described. in *Jerusalem*, you shall match your selves with Whores and Harlots, you shall take the daughters of the Heathen unto wife, purifying them with unrighteous purifying, and your mingling shall be like unto *Sodom* and *Gomorrhah*, and ye shall be swayed with wickedness in the Priesthood, so much that you shall most disdainfully and spitefully laugh the holy things to scorn, not only vaunting and boasting of your selves against men, but also being puffed & swoln up with pride against
 1 *Sam.* 2. command

of Levi.

commandments of God. For this cause A Prophe-
shall the Temple, which the Lord shall cy of their
have chosen, be undoubtedly left desolate destructi-
on.
in uncleanness, and your selves become
captives to all Nations, and be loathed
and abhor'd among them, and receive
endless shame and confusion, thro' God's
rightful Judgment; and all that you see
shall shun you. And were it not for our
fathers, *Abraham, Isaac and Jacob*, there A Prophe-
should not one of my seed be left upon cy of
earth. Furthermore, I know by the Book Christ's
of *Enoch*, that ye shall go astray by the persecuti-
on. Mark
space of threescore and ten Weeks, and the right
defile the Priesthood, stain the Sacrifices, portrai-
ture of the
destroy the Law, despise the sayings of shaveling
generation
the Prophets, frowardly persecute righ- Christ and
eous folk, hate the godly, abhor the say- his Mem-
ings of soothfast men, and call him He- bers.
erick that goeth about to renew the Law
by the power of the highest; and in the
and ye shall kill him out of hand, as you
think, not knowing that he shall rise a-
gain, and so shall ye receive his innocent
blood willfully upon your own heads. For
his sake shall your holy places be left de-
solate, which you shall have defiled even
by utter forswearing, and your dwelling
shall not be clean, but you shall be ac-
cursed among the Heathen, and despair
shall

The Testament

Ergo faith
and the
holy Ghost
justifieth
and not
merits.

- shall vex you, till he visit you again and mercifully receive you thro' faith and water. And forasmuch as ye have heard of the threescore and ten Weeks, hear ye also of the Priest-hood. For in every Jubile shall be Priesthood. In the first Jubile the first Anointed into the Priest-hood shall be great, and talk to God, as to his Father, and his Priesthood shall be full of the fear of the Lord, and in the day of his Gladness he shall rise up unto the salvation of the World. In the second Jubile, the Anointed shall be conceived in the heaviness of the beloved sort, and his Priesthood shall be honourable, and he shall be honourable, and he shall be glorified as amongst all Men. The third Priest shall be taken up in sorrow, and the fourth shall be in grief, because the multitude of iniquities shall be laid upon him, and throughout all *Israel* every man shall hate his Neighbour. The fifth shall be held fast in darkness, and likewise the sixth and the seventh. And in the seventh shall be such Abomination both before God and Man, as I am not able to express, howbeit that the doers thereof shall not be known. For this cause shall they be in captivity and corruption,

of Levi.

ruption, and their land and substance shall be destroy'd, but in the fifth week they shall return into their desolate country, and renew the Lord's House. In the seventh Week shall come idolatrous Priests, covetous Warriours, unrighteous Scribes, and filthy Abusers of men, Children and Beasts. After that the Lord hath sent vengeance upon them in the Priesthood, then will God raise up a new Priest, unto whom all the Lord's Word shall be open'd; and he shall execute true Judgment upon earth many days; and his Star shall arise in Heaven. As a King shall be shed forth the light of knowledge in the open Sunshine of the day, and he shall be magnified over all the World, and be received and shine as the Sun upon the earth, and drive away all darkness, and there shall be peace upon all the earth. In his days the Heavens shall rejoyce, the earth shall be glad, the clouds shall be merry, the knowledge of the Lord shall be poured out upon the earth as the Waters of the Seas, and the Angels of Glory that are in the Lord's presence shall rejoyce in him. The Heavens shall be opened, and out of the Temple of Glory shall Sanctification come upon him with the Father

Christ and
his true
Ministry
described.

Christ
lightneth
the world.
Baptist of
Christ pro-
phesied.

The Testament

No Priest-
hood shall
succeed
Christ's
Priesthood
of Christ,
how bene-
ficial.

Christ our
Propiti-
ation;
Christ gi-
veth pow-
er to his to
tread down
Spirits.

ther's voice, as from *Abraham* the Fa-
ther of *Isaac*, and the glory of the high-
est, shall be spread out upon him, and
the spirit of understanding and sancti-
fication shall rest upon him, whereof he
shall give abundantly and mightily to
his Children in truth for evermore, and
there shall none succeed him from gene-
ration to generation World without end.
In his Priesthood all sin shall come to an
end, and the unrighteous shall cease
from their naughtiness: But the righte-
ous shall rest in him, and he shall open
the Gates of Paradise, and stay the threat-
ning Sword against *Adam*; and feed the
Lambs with the fruit of Life, and the spi-
rit of holiness shall be in them. He shall
bind up *Belial*, and give his own Chil-
dren power to tread down hurtful spi-
rits; and the Lord shall rejoyce in his
children, and accept them as his belo-
ved for evermore. Then shall *Abraham*,
Isaac and *Jacob* be glad, and then shall
I and all Saints rejoyce. Now my Chil-
dren ye have heard all. Therefore chuse
unto you either light or darkness, either
the Law of the Lord, or the Works of
Belial; and we answer'd our Father, say-
ing, we will walk before the Lord ac-
cording to his Law: And my Father said,
the

of Levi.

the Lord is witness, and his Angels are witnesses, and I am a witness, . and you your selves are witness of the Words of my mouth : And when we had answered, we will be witnesses, *Levi* rested with his charge given unto his Children.

And stretched out his feet, and was put to his Fathers, when he had lived a hundred and seven and thirty years, and they laid him in a Coffin, and buried him afterward in *Hebron*, beside *Abraham*, *Isaac* and *Jacob*.

The

The Testament of *Juda* made to his
 Children at his death, concerning
 Valiantness, Covetousness, and
 Fornication.



*Lo! here the blessed Princely State
 Of Judah, suffering not his Mate:
 The Scepter, Lyon, Purse and Crown,
 Betoken Glory and Renown.*

JUDA.

his
ing
and

The Testament of J U D A.

THE Copy of all the sayings of *Ju-
da*, which he spake unto his Chil-
dren at the time of his Death; when they
were come together before him, he said
unto them:

I was my Fathers fourth son, and my
Mother called me *Juda*, saying, I thank *Juda* his
the Lord for that he hath given me a exhor-
fourth Son, I was swift of Foot, and pain- tation.
ful in my youth, and obeyed my Father The duty
in all things, and blessed my Mother and of Chil-
dren.
my Mothers sisters: And when I came
unto man's estate, my Father *Jacob* pray-
ed over me; saying, Thou shalt be a King
and prosperous in all things. Behold, Valiant-
God gave me grace in all my works both nefs of *Ju-
da*, the
abroad, and at home. Upon a time I saw gift of
a Hind, and ran after her, and caught her, God.
and made good meat of her for my Fa- 1.
ther. Also I out ran the Roes, and over- 2.
took all things that were in the fields,
insomuch that I caught a wild Mare, and
tamed her. I plucked a Kid out of the
Mouth of a Bear, and taking him by the
paw overthrew him, and rent asunder 3.
all wild beasts that turned upon me, as The man-
hood of
if I had been a Dog, I encountred with *Juda*.
a

The Testament

5. a wild Boar, and over-running him, tare him in pieces. In *Hebron* a bastard Lyon leapt upon a Dog, and I catching him by the Tail, flung him away by and by,
6. and he burst asunder. In the borders of *Gath*, a Wild Bull was feeding in the Fields, and I took him by the Horns, and swung him about; and finally killed him.
7. There came two Kings of the *Canaanites* armed upon our flock, and much people with them, and I alone running unto the flock, stept to King *Sur*, and stricking up his Legs, over-threw him, and so slew him.
8. Also I killed another King named *Thapes* sitting on his Horse, and so scattered all their People. I
9. overtook King *Achor* a Giant on Horseback, shooting forward and backward, and throwing a stone of Threescore pound Weight upon his Horse, I over-threw him and kill'd him, and fighting two hours with *Achor*, at length I clave his shield, and maimed his feet, and finally slew him. As I was pulling off his Breast-plate, behold eight of his Friends assailed me, whereupon I fill'd my hands with stones, and slinging them at them with a sling, slew four of them, and put the other four to flight. Also our Father *Jacob* slew the Giant *Beelisa* King of

of *Juda.*

of all the Kings, who was mighty and huge, of the stature of twelve Cubits. By reason whereof fear fell upon them, and they left their fighting against us. For this cause my Father was careful of me, when I was in Battle with my Brethren. He saw in a vision concerning me, that the Angel of strength followed me every where, to the intent I should not be overcome. The second handfull was a greater Battle to us than that which we had at *Sichem*; insomuch, that in fighting valiantly with my Brethren, I chased a thousand men; and slew of them two hundred Persons and four of their Kings, and following after them, scaled the walls of their City, and there slew two Kings more, and so we delivered *Hebron*, and led them all away as Prisoners. Then the next day we went to a strong, Walled, and unapproachable City, called *Arcoa*; which threatened to kill us. Therefore I and *Gad* went to the east side of the City, and *Reuben* and *Levi* unto the West and South side. They that stood upon the wall supposing there had been no more but *Gad* and I, did set fire upon us, while in the mean time my Brother that lay in stale, brake out upon the other two sides,

The Valiantness of *Jacob.*

The Testament

10. sides, and skaling the Walls with Ladders, entred the City, & our Enemies wist it, and so we won it by the Sword, and set fire upon the Tower, and burnt it up with such as were fled into it. As we returned the men of *Thaffie* lay in wait for our Prey, and took it with our children. But we followed them to *Thaffie* and slew them and burned their City, spoiling all that was in it. And while I was at the
11. Waters of *Gureba*, we fell upon the men of *Jotel* that came against us in Battle, and slew and spoiled both them, and also their complices, that came to their aid from *Selon*, so as we gave them no respite to return again upon us. The fifth day after there came men from *Ma-chir* to fetch away our Prisoners, whom we met in Battle, notwithstanding that they were a mighty Host, and slew them before they could get up to the Place
12. that they came from. And when we came to their City their Women tumbled down Stones upon us, from the top of the Hill whereon their City stood; but I and *Simeon* coasting to the backside of the town, got unto the higher places, and destroy'd the whole City. The next day it was told us that the Cities of two Kings came against us with a Huge Host,

Hof. I therefore, and *Dan*, faining our
 selves to be *Amorreans*, and fellows
 with them, went into their City, and ra-
 ing the hntances in the dead time of
 the night, did let the Gates wide open to
 our Brethren that came after us; by
 means whereof we destroyed them and
 all that they had, and when we had sack-
 ed the City, we did cast down the three
 Walls thereof. Then went we to *Tha-*
mua, which was the refuge of all the
 Kings for thir Wars. Where being an-
 gry for a hurt that I took, I charged
 upon those that stood above me; but
 they threw down Stones out of slings
 upon me, and shot Arrows at me, and
 had kill'd me, but that my Brother *Dan*
 rescued me. Therefore we came running
 upon them in a rage, and put them all to
 flight; and they passing by another way,
 went and sued humbly unto my Father,
 who made a Covenant with them, so as
 we did them not any more harm, but
 received them into League with us, and
 delivered them all their Prisoners. Then
 builded I *Chamma*, and my Father build-
 ed *Rbambabel*. Twenty years old was I
 when this War was made, and the
Canaanites were afraid of me, and my
 Brethren. I had much Cault, and
 my

The Testament

my chief herdsmen was *Tea* of *Ocellan*, in whose company I saw *Bersa* King of *Odellam*, who made us a feast, and with much intreature gave me his daughter *Bethsue* to Wife, which brought me forth *Er*, *Anan*, and *Silon*; of which three, God slew two Childless. But *Silon* lived, of whom some of you be the Children. My Father and we, made eighteen years peace with his Brother *Esau* and his Children. When the eighteen years were past after our coming out of *Mesopotamia*, in the fortieth year of my life, *Esau* our Fathers Brother came upon us with a great strong Host, and was slain by the Bow of *Jacob*, and conveyed away dead unto Mount *Seir*. We also follow'd upon the Children of *Esau*, but his City was very strong with high Walls, and gates of Iron and Brass, so as we could not enter into it, howbeit we did shut them up within it and besieged it. Now when they shewed not themselves abroad in twenty days together, I put an Helmet upon my Head, and in the sight of them all set up a Ladder, and skaling the Walls, slew four of their Noble men with a Stone of the weight of three Talents. The next day *Reuben* and *Gad* went and slew three score

of *Juda*.

core others. Then they offered Peace
 and we by our Father's advice received
 them into Tribute. And they gave us
 two Hundred Quarters of Corn, five
 Hundred Bates of Oil, and a Thousand
 and five Hundred measures of Wine, un-
 But we went down into *Egypt*. After this
 my Son *Er* Married *Thamar* of *Mesa-*
stamia, the Daughter of *Aram*. Now
 was a very Wicked Imp, and doub-
 ed much of *Thamar*, because she was *Er* and *A-*
 ot of the Land of *Canaan*. Therefore *Anan* slain
 the Angel of the Lord slew him the for not
 third night after his Marriage, when he using the
 Host had not yet accompanied with her, by benefit of
 ason of his Mothers subtlety, and so marriage.
 ed in his Naughtiness, for she was loth
 at he should have had any Children
 strong her.
 When *Anan* was Marriageable, I gave
Thamar unto him, and he likewise of a
 te accompanied not with her, nor with-
 anding that he lived a full year with her,
 d when I threatned him, then he com-
 nied with her, but yet by his mother's
 commandment he let his seed fall upon
 e ground, & so also he died in his wick-
 ness. I minded to have given her unto
 on also, but my Wife *Beithsue* would
 suffer me. For she spited *Thamar* be-
 E cause

The Testament

cause she was not of the Daughters of Canaan, as her self was. Now I know that off Spring of Canaan was mischievous but yet did youthful fancy blind my heart. And as I beheld her pouring out Wine, I was deceived with drunkenness and fell in Love with her.

Fornication on a fruit of drunkenness.

Upon a time while I was away, I married Sylon to a Woman of Canaan which her deed when I understood ; I cursed her in the bitterness of my Soul and so she died in the Wickedness of her Sons. At two years after the

things, as I went to shear my Sheep, I saw her decking her self like a Bride ; I brought her down at the Gate of the City : For it was the custm of the Amorites, that their Brides do set themselves forth at the gates of their Cities, by the space of 7 days together, to be abused by fornication. I therefore being drunken with the Waters of Horek, knew her not, and for reason of the Wine, insomuch that her beauty together with the attire in decking of her self deceived me, and thereupon turning aside unto her, I said, Shall I come in unto thee ? and she answer'd, What wilt thou give me ? And I gave her my Silver and my Girdle, and the Crown of my Kingdom. Upon my Campanying with

An intolerable custom of the Amorites.
Apparel, Beauty and Wine provoketh Whoredom.

Fornication is chargeable

of *Juda.*

her, she conceived : afterward, I not knowing my self to have been the doer thereof, would have put her to Death for it ; but she having kept my pledges in store, shamed me with them : and when I had heard my own words of her in secret, which I had spoken to her when I lay with her in my drunkenness, I could not put her to death because it was of the Lord's doings, but I touched her not any more to my dying day. For when I had done this abomination in *Israel*, lest the might work wiles with me, I said I would fetch my Pledges again of her : but when I enquired for her, the Townsmen said there was no Bride in the City because she came from another place, and had sat there but a little while, and she deemed, that no man knew of my going in unto her. Afterward we came into *Egypt* to *Jeseph*, because of the dearth, Six and forty years old was I when we came thither, & three-score and thirteen years have I liv'd here : and now my Sons, hear me your Father, in all things that I charge you withal, and keep you all my sayings, in doing all manner of Righteousness before the Lord, and in obeying the Commandments of the Lord God, and walk not

Happy are those that can cease from doing it.

E 2 after

The Testament

It is sinful
to any
man to
glory in
his felicity.
See what it
is to up-
braid men
with their
vice.

Children
that mar-
ry without
consent of
Parents
plagued.

after your own lusts, nor after conceits
of your own minds, in the pride of
your hearts, neither glory in the works
of the strength of your youth, because
is sinful in the sight of the Lord. For
inasmuch as I gloried in my Battles, and
upbraided my Brother *Reuben* with *Bilhah*,
my Father's Wife, because no face of any
beautiful Woman had yet deceived me
therefore the spirit of fondness, and for-
nication fell upon me, so that I was
overtaken both in *Bethsue* the *Canaanite*
and in *Thamar* the Wife of my own
Sons. And I said unto my Father-in-
Law, I have made my Father privy to
the matter, and therefore I will take
thy Daughter to my Wife. Here
upon he shewed me an infinite Mass
Gold in his Daughters behalf (for he was
a King) and decking her with Gold and
Pearl willed her to pour out Wine to
at the Supper. The beauty of the woman
and the Wine together dazzled mine eyes
and voluptuousness did so darken mine
understanding, that I fell in Love with
her, and brake the Commandment of
God, and of my Fathers, and took her
Wife. According to the intent of mine
heart, the Lord paid me home for it: for
I had no joy of the children that I had

of *Juda*.

her. Now therefore my Children be not
 drunken with Wine, for Wine turneth
 Man's understanding away from the
 truth, and kindleth in him the fire of lust
 leading his eyes into error, insomuch as
 Wine is a servant of the spirit of lechery,
 to further the feeding of the mind
 with voluptuousness, and so these twain
 bereave a Man of all power. For if a
 Man drink Wine till he be drunken, he
 raineth his Mind unto the filthy thoughts
 of Lechery, and kindleth the Body to
 carnal copulation. And if desired oc-
 casion serve, sin is wrought without
 shame. Such a thing is Wine, my sons,
 for a drunken man is ashamed of nothing.
 Here behold, it made both me and *Thamar* do
 much amiss, so as I blushed not at the multi-
 tude in the City, but went aside unto
 a room in the sight of all Men, and commit-
 ting a great sin in discovering the un-
 clean privities of my own sons. Through
 drinking Wine I was not ashamed to
 break God's Commandment, in taking
 a Woman of *Canaan* to Wife. Where-
 fore, my sons, he that drinketh Wine
 had need of discretion, and the dis-
 cretion that every man ought to use
 in drinking of Wine is, that he be a-
 shamed to over drink himself. For it be-

Discom-
 modities
 of Wine.

1. Blindeth
 understand-
 ing.

2. Servant
 of lechery.

Fruit of
 drunken-
 ness. A
 drunken
 man is
 shameless.

Example.

Who
 ought to
 Drink
 Wine.

The Testament

Properties
of a drun-
ken man,
filthy talk,
and wick-
ed Deeds,
Discommo-
dities of
whore-
dom.

Four noi-
som Spirits
follow
Drunken-
ness.

1. Concu-
piscence.
2. Heart-
burning.
3. Lechery.
4. Cove-
tousness.

pass that bound, he forgetteth his un-
derstanding and cleaveth to the spirit of
error, which causeth the drunken Man
to talk filthily, and to do wickedly, and
not to be ashamed, but to boast of his
lewdness, thinking it to be good. He
that committeth Whoredom is bereft of
his liberty, and becometh a bond slave
of Lechery, and cannot get out of it a-
gain, after the same manner that I was
made naked. For I gave over my staff
that is to say, the Ray of my Tribe, and my
girdle, that is, my power, and my Crown,
that is, the glory of my Kingdom. How-
beit, repenting these things, I forbore all
Wine and Flesh unto mine old age, and
was utterly unacquainted with all mirth.
And the Angel of God shewed me, that
Women should from time to time over-
master all Men, as well kings as captives,
and bereave great men of their Glory.
For the poverty of a poor Man is a grea-
ter sence to him, than is the strength of a
mighty man. Therefore my children keep
measure in drinking, for there are in us
four noisom spirits, that is, to wit, of con-
cupiscence, of heart burning, of Leche-
ry, and filthy gain. If ye drink Wine
merrily in the fear of the Lord with
shamefastness, ye shall live : But if ye
drink

of *Juda*.

drink without regard of shame and fear of God, then turneth it to drunkenness, and dishonesty stealeth in. And if ye drink none at all, then shall ye not sin, neither in slanderous words, nor in quarrelling, nor in railing, nor in breach of God's Commandments, neither shall ye perish before your time. For Wine discloseth the secrets of God and Man unto Strangers, like as I bewrayed the secrets of God, and of my Father *Jacob* to *Bethsue* the *Canaanite*, which God hath forbidden to be disclosed. Also Wine is a cause of War and Sedition. Moreover I charge you my Sons that you love not Money, nor look upon the Beauty of Women; for Money and Womanly beauty made me to over shoot my self in *Bethsue* the *Canaanite*. And I am sure that these two things shall corrupt mine off-spring, and mar the Wise men of my lineage, and hurt the Kingdom of *Juda*, which God hath given me for obeying my Father: For I never repined at my Father *Jacob*'s Commandments, but did whatsoever he willed me. And *Abraham* the Father of my Fathers blessed me to fight for *Israel*, and so did *Isaac* bless me likewise: and I know that the Kingdom shall stand by me, but I have

Abstinence
from wine
what com-
modity it
hath.

1. It slandereth not.

2. It quarrelleth not nor railleth.

3. It breaketh not the commandments.

4. It perisheth not before the time.

Obedience
to Parents
how profitable.

The Testament

read in the Books of *Enoch* the righteous that ye shall Work wickedness in the latter days. Therefore my Children keep your selves from Leachery and Covetousness, and give ear unto your Father *Judas*: For those things withdraw men from God's Law, and blind the understanding of their Minds, and reach them (a) Full of (a) pride, neither suffer they any man to shew mercy (b) to his Neighbour; they bereave his soul (c) of all good things, and hold it down in pains and sorrows, also they disappoint him of his rest and sleep (d) and consume his flesh. Finally, (e) they hinder God's sacrifice, neglect his blessings, disobey the speaking of the Prophets, and are offended at the words of Godliness: For these two passions are contrary to the Commandments of God. He that serveth them cannot obey God, because they dazle Mens Minds, and walk abroad as well a nights as of days. My Children, covetousness leadeth men to Idolatry. For through doating upon Money, he calleth them Gods, which are not, and compelleth the infected party to grow more vilely out of kind. For Monies sake I lost my Children, and had not the penance of the first, and the humbling of my soul, and had not the pray-

The commodities of covetousness.
(a) Full of pride.
(b) Merciless.
(c) Disquiets the Soul.
(d) Consumes the body.
(e) Contemns Gods holy Word.
The Covetous and lecherous cannot fear God.
Idolatry the fruit of covetousness.

of *Juda*.

ers of my Father *Jacob* been, I had dyed
as now without Children. But the God
of my Fathers being merciful, and full
of pity and compassion, knew that I sin-
ned through ignorance. For the Prince
of error had blinded me, and I over-shot
my self as a fleshy Man, and being cor-
rupted with sin, knew not mine own in-
firmity, but thought my self to be in-
vincible: Know ye therefore, my Sons,
that two Spirits do wait upon a Man; Two Spi-
rits wait
upon a
Man. that is, to wit, the Spirit of Truth, and
the Spirit of Error, and in the midst
between them is set the Spirit of Un-
derstanding of the mind, whose Pro-
perty is to incline which way it listeth:
the things that belong both to Truth
and Untruth, are written in the breast
of Man, and God knoweth every whit
of it, and none of all men's Works can
be hidden at any time from him, be-
cause all the privities and secrets of Mens
hearts are Written before the Lord, and
the spirit of Truth beareth witness of all
things, and accuseth all, and he that sin-
neth hath a burning in his heart, and
cannot lift up his face to his Judge. And
now my Children, love ye *Levi*, that ye
may abide, and exalt not your selves
above him, lest ye perish. The Lord
hath

The Testament

(a) In respect that heavenly things are better than earthly, not in external rule & government.

(b) *Ergo jure divino* the Pope can challenge no earthly power.

(c) Not in power and rule, but in the excellency of the office appertaining to God. Tyrants & wicked men described & prophesied.

hath given unto him the Kingdom, and unto him the Priesthood, and hath put the Kingdom (a) under the Priesthood. Unto Levi is given the Priesthood, and unto Juda the Kingdom, and God hath put the Kingdom under the Priesthood. Unto me he hath given the things that are upon the Earth, and unto (b) him the things that are in Heaven. As far as the Heaven surmounteth the Earth, so far doth (c) the Priesthood surmount the Kingdom that is upon the Earth. For the Lord hath chosen him above me to approach unto him, and to eat of his Table, and to take the Firstlings of the Children of Israel, and thou shalt be as a Sea to him. For like as in the Sea both the righteous and unrighteous are in danger, and the one sort are caught Prisoners, and the other sort are enriched: even so shall all kind of men be hazarded in thee, some sinking in misery, and other some floating in prosperity. For in thee shall reign great Whales which shall swallow up Men as Fishes, and bring free mens Sons and Daughters in Bondage; They shall take away Mens Houses, Lands, Cattle, and Money by force, and wrongfully they shall feed Ravens, and other greedy Fowls with many

of *Juda.*

many folks flesh, and they shall prosper
 and nourish in naughtiness, and be ex-
 alted thro' covetousness, and there shall
 be false Prophets like storms, which
 shall persecute all Righteous Men. But
 the Lord shall set them together by the
 ears among themselves, and there shall
 be continual Wars in *Israel*, and my
 Kingdom shall be nit up in strangers,
 till the Saviour of *Israel* come, even
 till the coming of the God of Righte-
 ousness, that *Jacob*, and all Nations may
 rest in Peace, and he shall maintain my
 Kingdom in Peace for ever. For the
 Lord hath sworn to me, that the king-
 dom of me, and of my Seed, shall ne-
 ver fail World without end. But I am
 very sorry my Children for the filthi-
 ness, and Treachery, and Idolatry, which
 ye shall Work against the Kingdom, by
 following Witches and Conjurers, by
 vowing your Daughters to deceitful De-
 vils, by making them Inchanters, Char-
 mers and Strumpets, and by intermed-
 ling your selves with the abominations
 of the heathen, for the which things the
 Lord shall bring upon you (a) Famine,
 and (b) Pestilence, (c) Death and Sword,
 (d) besiegement, and (e) devouring
 dogs, reproach (f) of friends and

Mutual
 discord is
 a plague
 for Ty-
 rants.
 Christ pro-
 phesied.
 Note the
 ye that
 seek after
 Witches
 for lost
 Goods.
 The Mise-
 ry of *Jeru-
 salem.*

(a) Fa-
 mine.
 (b) Pesti-
 lence.
 (c) Death
 and Sword.
 (d) Be-
 siegement.
 (e) Devou-
 ring Dogs.
 (f) Daily
 reproach.

The Testament

(g) Loss
and pain
of eyes.

(b) Slaugh-
ter of
Children.

(i) Ravish-
ing of
Wives.

(k) Burn-
ing of the
temple.

(l) Deso-
lation of
the coun-
try.

(m) Capti-
vity. A
remedy for
these:

1. Repen-
tance.
2. Obedi-
ence.

foes, loss and (g) pain of eyes slaughter (b) of your Children, ravishing (i) of Wives, spoil of your Goods, the burning (k) of your Temple, the desolation (l) of your Country, and the (m) Captivity of your selves among all Nations, which shall geld some of you to make *Eunuchs* for their Wives; but if ye return to the Lord with hearty repentance and humility, and walk in all the commandments of God, he will visit you with mercy, and lovingly deliver you from the Bondage of your enemies. After this shall rise among you a Star out of *Jacob*, and a man shall spring out of my seed, which shall walk as the Day sun of righteousness among the children of men, in peace and meekness, and righteousness, and no sin shall be found in him. The Heavens shall open upon him, to pour out the Spirit of blessedness upon him from the Father, and he shall shed out the Spirit of Grace upon you, and you shall be his Children in truth, walking in his first and last Commandments. This is the off-spring of the most High God, and the Well-spring of Life to all flesh. Then shall the Scepter of my Kingdom shine bright, and out of your Root shall spring the Vessel of Planting, in whom

of Juda.

whom shall grow up the Rod of Righte- The most
ousness unto the Gentiles, to judge and heavenly
save all such as call upon him. After this benefit of
shall *Abraham*, *Isaac*, and *Jacob* rise up Christ, his
again to life, and I and the Princes my second
Brethren, shall be your Scepter in *Israel*: coming.
Levi first, I next, *Joseph* the third, *Ben-
jamin* the fourth, *Simeon* the fifth, *Issa-
char* the sixth, and so all the rest. And
the Lord hath blessed us. *Levi* shall be
the Messenger of my presence, *Simeon*
the power of my Glory, *Reuben* Heaven
Issachar the Earth, *Zabulon* the Sea, *Jo-
seph* the Mountains, *Benjamin* the Ta-
bernacle, *Dan* the Lights, *Nepthalim* the
Dainties, *Gad* the Day-sun, and *Aser*
an Olive Tree. And there shall be A sweet
one People of the Lord, and one Tongue, comfort,
and there shall be no more the false Spi- for the
rit of *Belial*, because he shall be cast Godly
into endless fire. They that are buri- Christians,
ed in sorrow, shall rise in joy, and they *Mat. 5.*
that were poor for the Lord's sake, shall Note.
be made rich. They that suffered pe-
nury, shall have plenty; and they that
were weak, shall be made strong. They
that died for the Lord's sake shall wake The bles-
up unto Life, and run in *Jacob*: Yea, sed Estate
they shall run skipping and leaping; of the
and they shall flie as Eagles for joy. Elect after
Death.

Bu

The Testament

But the ungodly shall be sorrowful, and the sinners shall mourn, and all people shall glorifie the Lord for ever. Therefore my Children, keep all the Law of the Lord, for there is hope for all such as walk aright. A hundred and nineteen years old do I die in your sight. Let none of you bury me in costly Cloathes, nor rip my belly, for so will Rulers do; but carry me back into *Hebron* with you. With these Words *Juda* died; and his Children doing in all things as he commanded them, burried him with his Fathers in *Hebron*.

The

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The

The Testament of *Issachar*, made
to his Children at his Death, con-
cerning a single Heart.



*Learn here a simple Life,
Not void of pain, but strife:
The Scyth, the Spade, the As,
Set forth what Man he was.*

ISSACHAR.

The Testament of ISSACHAR.

His Exhortation.
Gen. 30.

THE Copy of *Iffachar's* Words
He calling his Children about him
said unto them, ye Children of *Iffachar*
hear your Father and hearken to the
Words of the beloved of the Lord,
I am *Jacob's* fifth Son in the reward
Mandrakes. For *Reuben* brought Man-
drakes out of the Field, and *Rachel*
meeting him took them of him : there-
at *Reuben* wept, and at his noise my Ma-
ther *Lea* came our. Now the Mandrakes
were sweet Scented Apples, which the
Land of *Aram* bringeth forth in high
Countries, by the Water Valleys. And
Rachel said, I will not give thee these Ap-
ples, because they shall help me to Child-
dren. Now there were two of these Ap-
ples, and *Lea* said, doth it not suffice thee,
that thou hast gotten away the Husband
of my Virginity, but that thou wilt have
this also : She answer'd, Let *Jacob* lie
with thee to night for thy Son's Mand-
drakes. *Lea* said unto her, Do not boast
nor brag ; for *Jacob* is mine and I am the
Wife of his youth. And *Rachel* answer'd,
ed, How so ? was he not first hand-
fasted unto me, and served he not our

Father

of Issachar.

Rather fourteen Years for me? What shall I do to thee? For many are the Wiles and Policies of Men, and Guile goes forward upon Earth. If it had been otherwise, thou shouldst not have been *Jacob* in the Face at this Day, for thou art not his Wife, but were guilefully put to him in my stead: My Father ever deceived me, and conveying me Man way that Night, suffer'd me not to see *Rachel*: For had I been there, this had not there come to pass. Wherefore take the one Mandrake, and in lieu of the other, I will give thee him for one Night; and *Jacob* shall have the new *Lea*, who conceiving bare me, and hath called my Name *Issachar*, because of the Anger. Then an Angel of the Lord appeared unto *Jacob*, and said that *Rachel* should bear but two Sons, because she had forsaken the Company of her Husband, and chosen continency: And if my Mother *Lea* had not given the two Apples for his Company, she should have born eight Children, whereas by reason that she bare but six, *Rachel* two, and because God visited her in the Manes: For he knew that she greatly desired to Company with *Jacob*, for *Issachar*'s sake, and not for lust of pleasure:

The Testament of

for she laid up the Mandrake, and delivered it unto *Jacob* the next day, and therefore God heard *Rachel* in the Mandrakes, because that although she had a mind to them, yet she ate them not but offered them to the Priest of the Most High, which was in those days, and laid them up in the Lord's House. Therefore, my Children, when I came unto Mans state, I walked with an upright Heart, and became Bailiff of Householdry unto my Fathers, and brought them the Fruits of their Lands in their due Seasons, and my Father blessed me when he saw how I walked plainly and simply; I was no busy body in my Doings; I was not hurtful to my Neighbour: I raised not upon any Man, neither disparaged the Life of any, that walked in the cleanness of Mind. By reason hereof, when I was Thirty Years old, I took a Wife, because Labour had consumed my Strength. I never knew the pleasures of a Woman through Wantonness, but my Labour made me to stand soundly, and my Father did always rejoyce in my simplicity. For what Pains I took, first of all I offered

The godly
life of *Issa-
char*, and
his true
dealing.
An Exam-
ple for
Godly
Children.
A Pattern
of a Ver-
tuous Life.

of Issachar.

and do the first Fruits, and the first ingendred
y, an Cattle unto the Lord by the Priest, and
Ma then gave my Father the rest, and the
ne he Lord doubled his Benefits in my Hands ;
m no Yea, and Jacob himself perceived well,
of t that God wrought with my plain deal-
e daing. For unto every poor Man, and to
Hou every Man in Adversity, gave I of the
I can Fruits of the Earth with a single Heart.

an u And now my Children, hearken and With a
of H walk in singleness of mind, for I know plain deal-
broug that the Lord is very well pleased with ing Man is
in th. The single-hearted Man coveteth the Lord
ble not Gold, undermineth not his Neigh- pleased.
d plour, lusteth not after diversity of meats, A single-
body desireth not shift of Apparel, nor height- hearted
rful neth himself long time, but only hath Man de-
I ran Eye to God's Will, and the Spirits of scribed ;
ispr Error can do nothing against him. For who, and
d in he cannot skill to entertain a fair Wo- what he is.
her man, lest he should defile his own mind :
I u Wrath overmastereth not his Wit, En-
confu my meltereth not his Soul, neither doth
he P his mind run covetously upon Gain. For
Want he leadeth an upright Life, and be-
to holdeth all things with a single Eye;
alw excludng all hurtfulness of Wordly
what error, lest he should oversee any of the
ffered Commendments of God. Therefore my

The Testament

Children, keep God's Law, and hold
fast plainness: Walk on in Innocency,
and be not too inquisitive into God's
Secrets, or of your Neighbours Doings,
but love God and your Neighbour, pi-
ty the poor and weak, bow down your
back to Husbandry, and labour in til-
ling of the Earth, in all manner of
Husbandry, offering Presents to the
Lord with Thanksgiving, who blessed
the Earth with Increase, and a new
spring of Fruits, as he blessed all holy
Men from *Abel*, to this day; for there
is none other Portion given thee, than
of the Farnes of the Earth, whose Fruits
come by pains taking: For our Father
Jacob blessed me with the Benefits of
the Earth, and the firstlings of Fruits
Levi and *Juda* are glorified of the Lord
among the Children of *Jacob*; for God
hath planted himself in them, giving
to the one the Priesthood, and to the
other the Kingdom: Therefore obey
them, and walk plainly as our Father
Jacob did, for unto God it is given, to de-
stroy the Temptations of *Israel*. My Chi-
dren, I know, that in the last days you
Children shall forsake plainness, and
cleave to covetousness, let go innocency

Learn you
children
of the
Earth.

Obedience
and plain
dealing
command-
ed.

of Issachar.

and follow Lewdness, leave God's Commandments, and stick unto *Belial*, give over Husbandry, and gad after wicked Devices, and therefore shall they be scattered amongst the Heathen, and become Bond-slaves to their Enemies. A plague for disobedience.

Wherefore warn your Children of it, that if they sin, they may return quickly to the Lord, for he is merciful, and will deliver them, and bring them home again into their own Land. I am now an hundred and two and twenty years old, The innocency of and I know not any deadly Sin upon *Issachar*. A godly pattern to follow. me. I have not known any Woman but my Wife, neither have I committed Whoredom in the Lust of my Eyes. I have not drunk Wine unto Drunkenness, neither have I coveted any pleasant things of my Neighbours. There hath been no guile in my heart, neither hath there any lying gone out of my Lips. I have been sorry with every man that was in Heaviness, and given my Bread to the poor. I have not eaten my Meat alone, nor removed the bounds and buttles of Lands. Hearken you Land-Lords. I have been pitiful in the days of my Life, and dealt truly in all cases. Learn you wealthy of the Earth. I have loved the Lord with all my

The Testament, &c.

strength, and all Men as my own Children. My Sons, if you also do the like, all the Spirits of *Belial* will flie from you, and nothing that mischievous Men can do against you, shall have Power over you. You shall bring all wild beasts into Subjection to you, because ye have the Lord of Heaven with you, if ye walk with him in singleness of Heart. And he willed them to carry his Body into *Hebron*, and to bury him there in the Grave with his Fathers. Thus he stretched out his Feet and died in a good Age, having all his Limbs strong and sound, and slept the sleep of all the World.

The

The
The
When
God

The Testament of *Zabulon*, made to
his Children at his death, concern-
ing Compassion and Mercy.



The poor Man at home *Zabulon* fed.
The Stranger unknown also cloathed ;
When Ship did sail } but gave wit
God did not fail } to govern it.

The Testament of ZABULON.

His exhortation.
When it was given,
Gen. 30.

The love
of Zabulon
towards
Joseph.

THE Charge that *Zabulon* gave to his Children in the hundred and fourteenth year of his Life, two and thirty years after the decease of *Joseph*, and he said unto them, Hear ye me, ye Sons of *Zabulon*, a good gift to my Father and Mother. For when I was begotten, my Father was greatly increased in Sheep and Cattle, by reason of the good luck that he had through the straked Rods, I wist not, my Children, I wist not, that I sinned in those days, for I considered not that I dealt wickedly through Ignorance in *Joseph's* case: and moreover concealed it with my Brothers, from our Father, howbeit that I wept much for it in secret: for I was sore afraid of my Brothers, because they had all conspired together to kill him with the Sword, that should bewray that secret. Nevertheless when they would have killed him, I besought them most earnestly with tears, that they would not do such wickedness. For *Simeon* and *Gad* came upon *Joseph* to have killed him, and *Joseph* falling

falling upon his Knees, said unto them, Have pity upon me, my Brethren, have pity upon the Bowels of our Father *Jacob*: Lay not your hands upon me to shed innocent blood; for I have not sinned against you. If I have done amiss, nurture me with chastisement, but lay not your hands upon me, for our Father *Jacob's* sake. Upon his saying of these Words, I being moved with compassion, came and wept, and my heart melted within me, and all the substance of my bowels were loosened upon my Soul, and *Joseph* wept, and I with him, and my heart trembled, and the joynts of my body quaked, and I was not able to stand. And when he saw me weeping with him, and them coming towards him to kill him, he fled behind me, and besought them to take pity of him. Then *Reuben* stepping in, said: My Brethren, let us not kill him, but let us cast him into the dry Pit, that our Fathers digged and found no Water in it. God suffered not any Water to spring up in it, because it should be a Safeguard for *Joseph*. And so they did, till they sold him to the *Ishmaelites*. Thus gave I noe consent to the Sin against *Joseph*: but *Simeon*, *Gad*,

A good conscience refuseth no trial. Love between brethren is as a precious ointment. Mutual love is mutual safety.

The Testament

A Figure of the Treachery and Covetousness of *Judas*, read *Matth. 27.* *Gad*, and the other of my brothers taking Money for *Joseph*, bought Shoes with it for themselves, their Wives, and their Children, saying ; let us not eat it, because it is the Price of our Brother's Blood ; but let us tread and trample it under our Feet, because he said he should reign over us, and we shall see what his dreams will come unto. Therefore in the Scepter of *Enoch's* Law, it is written of him, that would not raise up Seed to his Brother, I have loosed *Joseph's* shoe, for when we came out of *Egypt*, the young man unbuckled *Joseph's* shoes at the Gate, and so we worshipped *Joseph*, as if it had been *Pharaoh* ; and not only Worshiped him, but also kneeled down before him with blushing, and so were we put to shame before the *Egyptians* ; for afterward the *Egyptians* heard of all the ill that we had offered and done to *Joseph*. After the laying of him in the Pit, my Brothers set meat upon the Table to eat. But I mourning for *Joseph*, did taste no meat by the space of two days, and two nights together ; neither would *Juda* eat

Juda careful for his Brother.

with 'em, but had an eye unto the Pit, because he feared lest *Simeon* and *Gad* should step thither and kill him : When they saw

of Zabulon.

law I ate nothing, they set me to keep him till he was sold. He was in the Pit three days and three nights without rest, yet he was sold. *Reuben* hearing that he was sold in his absence, rent his Garments, and wept, saying, How shall I look my Father *Jacob* in the Face? and therewithal taking Money, he ran after the Merchantmen; but he could not find them, for they had left the King's High-way, and were gone away apace by by-lanes, and *Reuben* eat no meat that day. *Dan* therefore coming unto him, said, Weep not, neither be sad for the body; for I wot what we may say unto our Father *Jacob*: We will Kill a Kid, and stain *Joseph's* Coat with the Blood of it, and say unto him, See if this be thy Son's Coat, or no; for when they intended to sell *Joseph*, they stripped him out of our Fathers Coat, and put upon him an old Coat of a Bond-servant. *Siméon* had gotten his Coat, and would not deliver it us, but was minded to have cut it in pieces with his Sword: and he was angry that he was yet alive, and that he had not slain him. Then all my Brethren rising up together, said unto him, Why shouldest not thou give it us, seeing that thou

Reuben his
Love to-
ward *Jo-
seph*.

Mark the
wicked
Policy of
the un-
godly.

The Testament

Zabulon his
exhorta-
tion.

Compassi-
on is to be
shewed as
well to
beasts as
men.

The un-
merciful
punished,
both they
and their
children.

Fishers
Boats first
invented
by Zabulon
but God
gave the
wisdom,
Gen. 59.

thou only art the worker of this Mis-
chief in *Israel*? Hereupon he gave
them, and they did as *Dan* had counsel-
led. And now my Children, I warn you
keep the Lord's Commandments, be mer-
ciful to your Neighbour, and have in-
ward compassion towards all, not only
men, but also Beasts. For in that respect
the Lord blessed me, insomuch that when
all my Brothers were sick, I escaped
without sickness. For God knoweth
every mans intent. Therefore my Chil-
dren, have compassion in your Bowels
because that as any Man dealeth with
his Neighbour, so will God deal with
him. For the Children of my Brother
fell sick also, and died for *Joseph's* sake
because their Fathers pitied him not, but
my Children were preserved without
sickness, as you know. And while I was
upon the Sea Coast of *Canaan*, I fell to
fishing for my Father *Jacob*; and where
as many others were drowned in the
Sea, I abode unhurt. I was the first
that made a fisher-boat to float upon the
Sea, for God gave me understanding and
wisdom therein, so that I did set up
Mast in the Boat, and fastned a Sail in
the midst of the wood, and coasting along

of Zabolon.

Mic
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he Shoar in it, I fished for my Fathers
 household, till we came into *Egypt*, and for
 city sake I gave of my fishing to every
 stranger that I met with, if there were
 any Foreigner born, or any sick body, or
 any aged Person, I boil'd my fish and
 dressed it well according to every mans
 need, and carried it to them, comforting
 them, and having compassion with them.
 And therefore God made me to catch
 much fish in the Sea, For he that giveth
 his Neighbour, receiveth the things mul-
 tiplied of the Lord. Five years did I fish,
 giving to every man that I saw, and
 serving all my Fathers house sufficient-
 ly: In harvest time I fished, and in win-
 ter-time I fed Sheep with my Brothers.
 Now will I tell you what I did, I saw
 a miserable man in the deep of winter,
 and having compassion upon him, I stole
 a garment privily out of my house, and
 gave it the naked man; you therefore my
 Children, take pity indifferently of all
 men, and shew mercy with the things
 which the Lord giveth you, & deal them
 abroad to all men with a good heart, and
 if ye have not wherewith to succour the
 needy out of hand, yet have compassion
 on him with inward mercy: I know that
 my

The singu-
 lar com-
 passion of
 Zabolon.

Note.

Zabolon's
 mercy in
 giving
 food.

A merciful
 deed to
 cloath the
 naked.

The Testament

Inward
Compassion want-
ing ability
serveth.

A rare Ex-
ample of a
merciful
Heart.

God dwell-
eth in a
merciful
Heart.

Joseph re-
warded
Good for
Evil.

He that is
mindful of
Injuries, is
not merci-
ful.

my Hand foretold not to give to him
that wanted, and so spend the time
with him, insomuch that I have walk-
ed above seven Furlongs with such a one
weeping, and my Heart yearned upon
him for Compassion. You therefore my
Children, have earnest and inward Mer-
cy towards all that are in Misery, that
God having pity upon you, may be
merciful to you likewise. For in the last
days God will send his Mercy upon
the Earth, and wheresoever he findeth
inward and hearty Mercy, there will he
dwell; for look how much Mercy Man
sheweth to his Neighbour, so much will
God shew to him again. Now when we
came down into Egypt, *Joseph* minded
not our evil Dealings with him, but
when he saw me, it made his Heart yern
whom look ye upon my Children? learn
to forget the harm that is done to you
Love ye one another, and do not one of
you think upon anothers ill dealing
for that breaketh Unity, and displeaseth
all kindred, and troubleth the mind. For
he that is mindful of harm past, hath
not the Bowels of Mercy. Mark the
Water, and see how it washeth away the
Sand when the stones and timber are re-

mov'd

of Zabulon.

him mov'd asunder. And if a Brook be drawn
 time into many Streams, the Earth sucketh it
 walk- up, and it cometh to nothing: and so Apt Simi-
 a one shall you, if you be divided among your litude.
 upon selves; therefore divide not your selves
 e my into two Heads, for all things that God
 Mer- hath created have but one Head apiece. An Exhor-
 that He hath given a Man two Shoulders, tation to
 ay be two Hands and two Feet; but yet do Concord.
 e last all the Members obey one Head. I
 upon know by the Writings of my Fathers,
 under that in the last Days ye shall depart
 ill be from the Lord, and be divided in *Israel*,
 Man following two Kings, working all Abo- The end
 n will minations, and worshipping all man- of Discord
 en we ner of Idols, and your Enemies shall is Misery.
 indeed take you Prisoners, and you shall sit
 bu among the Heathen in all Misery, Tri-
 yern- bulation and Sorrow of Mind: and af-
 learn terward you shall remember the Lord,
 you and repeat, and he shall turn you again:
 one of for he is merciful, and full of Compassi-
 aling on, and thinketh not upon the lewdness
 eaferth of the Children of Men, because they be
 . For flesh, and the Spirit of Errour beguiles
 bath them in all their doings. After this shall
 k the God himself raise up unto you the light
 ay the of Righteousness: and wholesomeness and
 re re- mercy are in his Punishments. He shall
 mov'd redeem

The Testament, &c.

redeem all Men from the bondage of *Belial*, and all the Spirits of Error shall be troden down, and he shall turn all Nations to the following of him, and ye shall see God in the shape of Man; for God hath chosen *Jerusalem*, and God is his Name: Nevertheless by the Wickedness of your Words, you shall provoke him to Wrath, and ye shall be cast off till the time of full finishing. And now my Children, be not sad for my Death, neither be ye out of heart because I leave you. For I shall rise up again among you, as a Captain in the midst of my Tribe among as many as have kept the Law of the Lord, and the Commandments of their Father *Zabulon*: But as for the wicked, God will bring everlasting Fire upon them, and destroy them for ever. I return to my rest, as my Fathers have done: Now fear you the Lord your God, with all your strength all the day of your Life. As he had spoken these words, he fell asleep, to his singular benefit: And his Sons laid him in a Coffin, and carried him back again into *Hebron*, and buried him there with his Fathers.

The state
of the
wicked at
the latter
day

The Testament of *Dan* made to
his Children at his Death, con-
cerning Anger and Lying.



Serpent with Weapon & Dan declare
the intent of those men that wrathful are.

The G The

The Testament of D A N.

THE Copy of *Dan* his words, which he spake unto them in his last days ; in the hundred five and twentieth year of his Life, he called his Tribe

Heart and unto him, and said,
outward Ye Children of *Dan*, hear my sayings,
profession and give heed to the words of your Fa-
must be thers mouth. I liked in my heart, and
confociate. shewed in my whole life the thing that
Lies and is good, for truth joined with right
Anger dealing pleaseth God well. I have ba-
School- red hurtful things ; as lying and anger
masters of because they teach a man all manne-
evil Life. of naughtiness. I confess unto you my
Self-love Children this day, that I was glad in
thinketh of my heart at the death of *Joseph*, that
himself, as true and good man ; and rejoyced at the
good as selling of him, because our Father loved
others. him more than us. For the spirit of
Desire of spightfulness and pride said unto me
preroga- Thou art his Son too, as well as he
tive inti- And one of the spirits of *Belial* wrought
ceth to with me, saying, Take this Sword
murther. and slay *Joseph* with it, and when he
is dead, thy Father shall love thee
This was that spirit of spightfulness
which counselled me to devour *Joseph*

of Dan.

as the Leopard devoured a Kid. But Man pur-
 the God of our Father *Jacob* did not put poseth but
 him into my hands, nor suffer me to God dis-
 find him alone, that I might dispatch poseth,
 two Scepters in *Israel* by committing
 that wickedness. And now my Chil-
 dren, I tell you of a truth, that unless A wrath-
 you keep your selves from the Spirit fully de-
 of lying and wrath, and love-truth, and scribed.
 long sufferance, ye shall perish. Wrath
 is blind, my Children, and no wrathful
 man looketh truth in the face; because
 that altho' they were his (a) father and a He ac-
 mother, yet doth he hold 'em all his ene- counteth
 mies: tho' he be his brother; yet (b) he his Parents,
 knoweth him not: tho' he be the Lords as enemies.
 (c) Propher, yet obeyeth he him not, b he know-
 though he be (d) a righteous man, yet he eth not his
 regardeth him not: and though he be his brother.
 (e) friend, yet he considereth it not. For c He obey-
 the spirit of wrath besetteth him with eth not
 the snares of error; blindeth his natural the Mi-
 eyes, and dimming the eyes of his mind nister.
 by falshood, and giving to him a sight of d He re-
 his own making. And wherein beareth gardeth
 he his eyes? In hatred of heart; for he not the
 giveth him a self-willed heart against righteous.
 brother to spight him, and envy him. e He con-
 Sons, Wrath is mischievous; for it be- sidereth not
 cometh his friend.
 The pro-
 perties of
 wrath.

The Testament

cometh a Soul to the Soul, and subdueth
eth the body to it self by over-mastering
the soul, and giveth power to the body
to work all wickedness. And when
the Soul hath wrought it, it justifieth
the thing done, because it seeth not.

**A wrath-
ful man
worketh
three
ways.**

1. By ser-
vants.
2. By rich-
es.
3. By him-
self.

**Two in-
struments
of wrath,
bitter
speech;
violent
hands.**

Therefore he that is wrathful, if he be
a man of might, had treble power in his
anger. One, thro' the help and further-
ance of his Servants; Another, of his
riches, where tho' he perswadeth and
overcometh his unrighteousness: and
third, of the nature of his own Body
which of it self worketh evil. And they
he that is angry be a poor man, yet hat-
he his natural power doubled. For the
said spirit doth always further his wicked-
ness, by causing his deeds to be match-
ed with lying. Wherefore consider the
power of wrath how vain it is. For he
in bitter speech, and walketh at Satan's
right hand, that his deeds may be
wrought in untrustiness and lying.
For Satan doth first of all sting him
by speech, and when he hath once prick-
ed him forward, he strengtheneth him
by deeds, and troubleth his under-
standing with bitter nips and losses
and so provoketh his mind to excess

of Dan.

bduve wrath. Therefore when any Man
 ering speaketh against you, be not mov'd to an-
 bodyer: and if he praise you as good men, be
 when not puffed up, nor changed into voluptu-
 fiethusness and fierceness of countenance; Remedy
against
Wrath is
forbearing
of Words.
 or when a Man heareth a thing that dis-
 he beth him first, it tickleth him, and sting-
 in him his mind, so that he thinks he hath
 the best cause to be angry. Now therefore my
 of his children, if ye fall into any loss and hin-
 -rance, be not out of patience; for the spi-
 -rit of impatience maketh men to last for
 bodye thing that is foregone, and to be an-
 -d they for the want of it: Bear your losses
 -t hat willingly, and be not out of quiet for it,
 -r that unquietness engendreth anger and
 -wicked truth: And it is evil to have a double
 -atchance. Anger and untruth talk one to ano-
 -ther, to trouble the understanding: And
 -e he then the mind is cumbered with dis-
 -turbance, the Lord departeth from it, and
 -y belial getteth the Dominion of it. There-
 -fore my Children, keep the Lord's Com-
 -mandments and Laws, eschew un-
 -prickly and hate it, that the Lord may
 -dwell in you, and Belial flie from you.
 -nd speak every one of you the truth to his
 -neighbour, that ye fall not willingly
 -into incumbrance, and so shall ye be in

The effect
of Impati-
ence.

The Testament

He prophesieth
their wickedness.

A note for
covetous-
ness.
Repent-
ance ob-
taineth
mercy.
A proph-
cy of Christ
his huma-
nity.
Christ
lively de-
scribed.

quiet, and ye shall have the God of peace,
War shall not prevail against you. Love
the Lord all your Life long, and love ye
one another with soothfast heart. For I
am sure that in the latter days ye shall
depart from the Lord, and walk in naugh-
tiness, working the abominations of the
Gentiles; and haunting wicked women in
all lewdness, by the working of deceitful
spirits in you. For I have read in *Enoch*,
that Satan is your Prince; and that all
the spirits of Fornication and Pride
shall ply themselves in laying snares
for the Children of *Dan*, to make them
sin before the Lord. But my Children
stick ye unto *Levi*, and look upon them
in all things. The Children of *Judah* shall
snatch away other mens Goods like
Lions through Covetousness. For this
cause shall ye be led away with them
into captivity, and there receive all
the plagues of *Egypt*, and all the ma-
lice of the Heathen: whereupon ye shall
return to the Lord, and obtain mercy,
and he shall bring you into his holy
place, and proclaim peace to you. The
Lords saving health shall spring up
unto you out of the Tribes of *Juda* and
Levi. He shall make War against *Belial*

and

of Dan.

and give our young men the Victory in
 revengement. He shall deliver the impris-
 oned Souls of the Saints from *Belial*, and
 turn your unbelieving heart to the Lord,
 and give everlasting peace to such as
 call upon him. The Saints shall rest in
 him, and the righteous shall rejoyce in
 the new *Jerusalem*, which shall Glorifie
 God for ever. *Jerusalem* shall no more
 be wasted, nor *Israel* led into captivity,
 because the Lord shall be conversant a-
 mong men in the midst of it, and the ho-
 ly one of *Israel* shall reign over you in
 lowliness and poverty, and he that be-
 lieveth in him, shall certainly reign in
 Heaven. Now my Children fear the Lord,
 and beware of Satan and his Spirits. And
 draw near to God, and to the Angel
 that excuseth you, for he is the Media-
 tor between God and Man, to set peace
 in *Israel*. He shall stand against the
 Kingdom of the Enemy, and therefore
 will the Enemy labour to overthrow
 all that call upon the Lord: for he
 knoweth that whensoever *Israel* decay-
 eth, then shall his Enemies Kingdom
 come to an end. But the said Angel
 shall strengthen *Israel*, that he come not
 to an evil end. At that time shall *Israel*

Christ our
 Mediator.
 Christ as-
 sisteth us
 in all
 temptati-
 ons.

The Testament, &c.

depart from Iniquity, and the Lord shall visit such as do his Will in all place of *Israel*, and among the Heathen his Name shall be, The Saviour. Therefore my Children, keep your selves from all noisome dealing, and pur from you Wrath, and all Untruth. Love Truth and Mildness, and look what you have heard of your Father, deliver it over to your Children, that the Father of Nations may receive you. For he was soothfast, long suffering, meek, lowly, and a Teacher of God's Law by his own Works. Therefore depart from all Unrighteousness, that ye may stick to the Righteousness of the Lord's Law, and bury ye me by my Fathers. In saying these things he kissed them, and slept the sleep of the World. And his Sons buried him, laying his Bones by *Abraham, Isaac and Jacob*. And like as *Dan* had Prophefied to them, that they should one day neglect God's Law, and estrange themselves from the Off spring and Native Country of *Israel*, so came it to pass.

The

eh T
so



Run
Emb
If yo
Then

The Testament of *Nephtalim*, made
 so his Children at his Death
 Concerning Goodness.



Run *Nephtalim's* Race, but run apace,
 Embrace his Goodness and Trustiness.
 If your State you see Servants to be,
 Then God will you bless, and give success.

The Testament of NEPTHALIM.

THE Copy of *Neptholim's* Testament concerning the things which he discoursed at the end of his time, in the hundred and two and thirtieth year of his Life. At the coming of his Children together, in the seventh Month, the fourth Day of the Month, he being yet in good health, commanded a sumptuous Feast, and great Chear to be prepared. When he awoke in the Morning from sleep, because he was even at Deaths Door, he praised the Lord that had strengthened him, and began to speak to his Children in this wise.

My Children, give ear to *Neptholim*, hearken to your Fathers words: I was born of *Bilba*, and because *Rachel* dealt craftily in putting *Bilba* to *Jacob* in her own stead, and *Bilba* was delivered of me in *Rachel's* Lap; therefore was I called *Neptholim*. And *Rachel* loved me, because I was born on her Lap, and she kissed me when I was a little one, saying, God let me see a Brother of thine out of mine own Womb after thee. By reason whereof, *Joseph* was like to me in all things according to

His Birth.
Why he
was called
Neptholim.
Why *Joseph*
was
like *Neptholim*.

Rachel

of Nepthalim.

Rachels request. Now my mother *Bilba* was the daughter of *Rothens*, the brother of *Debora*, *Rebecka's* Nurse, and was born the self-same day that *Rachel* was born: for *Rothens* was a *Chaldean* of *Abraham's* kindred, a worshipper of God, free born, His Family and a noble man. Howbeit for as much as he was taken prisoner, *Laban* bought him, and married him to a bond woman of his, called *Eve*, who brought him forth a son, whom he named *Zeliphas*, after the name of the Castle wherein he was taken. Afterward she bare *Bilba*, calling her, her new hasty daughter, because she was fond of the Dug as soon as she was born. And because I was as swift of Foot as a Stag, my Father *Jacob* appointed me to run of all mess- The swift- nesses of nesses of *Nepthalim*. Gen. 49. lages and errands, and blessed me by the name of Stag. For as the Potter knoweth what his vessel shall contain, and tempereth his quantity of Clay thereafter: so the Lord maketh a mans body proportionable to the Spirit that he will put into it, and fitteth the spirit God his to the ability of the body, so as there wisdom in is no inequality or odds betwixt creating us them: for all the Lords creatures are lively set forth. made by weight, measure and rule.

And

The Testament

And as the Potter knoweth the use of every of 'em to what things they be meetest; so the Lord knoweth the body, how far forth it is fit for goodness, and when it beginneth in evil. For there is not any creature reasonable, nor unreasonable, which the Lord knoweth not; for he hath created all men after his own Image, and as mans strength is, so is his work; as is his will, so is his work, as is his forecast, so is his doing; as is his heart, so is his mouth; as is his eye, so is his sleep; and as is his mind, so is his talk, either of the Law of the Lord, or of the Law of *Belial*. And look what diversity is between light and darkness, or between sight and hearing, the same diversity is there in Man and Women. Neither is it to be said, that there is any betterness in any thing, either of the face or of other like things. For God hath made all things good in their order or degree; he hath set the five wits in the head, and knit the head to the neck, and covered it with Hair for his Glory. Moreover, he hath assigned the heart to wisdom, the belly to the avoidance of the stomach, the breast to health, the liver to anger, the gall to bitterness, the spleen

of Nephthalim.

spleen to laughter, the kidneys to crafti- All things
ness, the loins to strength, the ribs to must be
comeliness, the seed to lustiness, &c. so done in
my children, do all things in order, and in time and
the fear of God, neither do ye any thing order.
disorderly in scorn, or out of due season. The rea-
son.

For thou canst not command the eye to
hear, neither canst thou do the works of
light in darkness. Therefore hast thou not
to marr your doings thro' covetousness,
or to beguile your own souls with fond
talk. For by holding your peace with a
clean heart, ye shall be able to keep the
will of God, and to cast away the will
of the Devil: the Sun, Moon and Stars,
break not their order, neither break
you God's Law in the order of your
doings. The *Gentiles* by going astray,
and by forsaking the Lord, have chang-
ed their order, and followed stocks and
stones, and spirits of error. But do you
not so (*my Children:*) know ye that
your only one God is the Lord in the
Skies, on the Earth, in the Sea, and of all
Creatures, for he is the maker of them;
and be not like *Sodom*, which altereth
the order of her Nature; likewise the
waters altered the order of their na-
ture; and they whom God cursed in
the

The Testament

Nephtalim.
prophesi-
eth the
misery of
his Chil-
dren.

the flood, making the earth desolate and fruitless for their sakes : My Children, I say these things because I have read in the holy writings of *Enoch*, that you also shall depart from the Lord, and walk in all the wickedness of *Sodom*, and the Lord shall bring thralldom upon you, so as you shall serve your enemies, and be pinched with all manner of Tribulation and Pain till God consume you every one : and when ye be made few and small : ye shall turn again, and know the Lord your God, and he shall bring you again into your own Land, according to his manifold mercy. And it shall come to pass, that when they shall be come into the Countrey of their Fathers, they shall forget the Lord again, and deal wickedly, so as the Lord shall scatter them all over the Face of the whole earth; till in the mercy of the Lord, come a man that poureth out mercy and righteousness upon all Men, both far and near. For in the xl. year of my life upon mount *Olivet*, toward the East side of *Jerusalem*, I saw the Sun and Moon stand still, and behold *Isaac* my Fathers Father said to us, come hither apace, and every one of you take hold

A Vision.

of *Nephtalim*

hold according to his strength, for the Sun and Moon may be caught. And we came running all together, and *Levi* caught hold of the Sun, and *Juda* jumping up, caught hold of the Moon, and were both of them lifted up with them. And when as *Levi* became as the Sun, a certain young Man delivered him twelve boughs of Palm-tree, and *Juda* shined as the Moon, and twelve beams or rays were under his feet, and *Levi* and *Juda* running together, beheld one another. And behold there was a Bull upon earth that had great horns, and Eagles wings upon his back, and we would have caught him, but we could not; for *Joseph* stepping in before us, caught him, and mounted aloft upon him. And behold, there appeared unto us an holy writing, saying, The *Affyrians*, *Medes*, *Elamites*, *Gathites*, *Chaldees*, and *Syrians*, shall hold the Scepter of *Israel* in thralldom: And again, a seven months after, I saw our Father *Jacob* standing in the Sea of *Famma*, and us his Sons with him: and behold there came a Ship sailing by, full of dried flesh, without Mariner or Pilot. Upon the Ship was written, *Jacob*, and our Father said to us, Let us go

The Testament

go to our ship: when we were within it there arose a sore tempest and a mighty gale of wind, and our Father who held the stern, flew away from us, and then we being tossed with a storm, were carried into the Sea, and our ship was filled with Water, and Weather-beaten, and torn on all sides. Then *Joseph* fled out of the Board, and we all were divided upon 12 Boards, and *Levi* and *Juda* was among us; so were we scattered on all Coasts, and *Levi* being clad on Sackcloth, prayed unto the Lord for us all. As soon as the tempest was allayed, the ship came quickly to land, and behold our Father *Jacob* came, and we rejoiced all together with one mind. I told my Father these two Dreams, and he said to me. These things must be fulfilled in their time, and *Israel* must endure many things. Then said he further to me, I believe that *Joseph* is alive for I see that the Lord doth always number him with us. And he said thou livest my Son *Joseph*, but yet I see thee not, neither seest thou *Jacob* that begat thee; truly he made us to weep at these words of his, and my bowels glowed within me, to bewray unto him that *Joseph* was sold, but I was afraid of

Remorse
of Conscience
moveth open
Confession.

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my

of *Nephtalim.*

my Brothers. Behold my Sons, I have shewed you the last times, and all things that shall be done in *Israel*. You therefore command your Children to be helpful unto *Levi* and *Juda*. For by *Juda* shall health and welfare spring up unto *Israel*, and in him shall *Jacob* be blessed. For by his Scepter shall God appear, and dwell among men upon earth, to save the flock of *Israel*, & to gather the Righteous from among the Heathen. My Children, if you do well, both Men and Angels shall praise and bless you, and God shall be glorified by you among the *Gentiles*; the Devil shall flee from you, the Beasts shall stand in awe of you, and the Angels shall receive you; for like as if a Man bring up his Children well, the Child giveth and endeavoureth always to be mindful and thankful: So of good Works, there is a good Remembrance with God. But as for him that doth not good, him shall Men and Angels curse, and God shall be dishonoured through him among the *Gentiles*, and the Devil shall possess him as a peculiar Vessel and Instrument, and all beasts shall over-master him, and the Lord shall hate him. For the Command-

By doing well, God is glorified, Men blessed, and the Devil vanquished.

The Testament, &c.

ments of the Law are of two sorts and are fulfilled in work. For there is a time for a Man to company with his Wife, and a time to forbear her, that he may give himself to Prayer. There are two Commandments which breed sin, except they be done in their due Order, and so it is in the rest of the Commandments. Therefore be ye wise and skilful in the Lord, knowing the Order of his Commandments, and the Laws of all things, that God may love you. Having commanded them many other such things, he prayed them to convey his Bones to *Hebron*, and to bury him by his Fathers. And so eating and drinking with a merry heart, he covered his Face and died. And *Nephtalims* Children did all things according as their Father had commanded them.

The Testament of *Gad*, made to
his Children at his Death con-
cerning Hatred.



*You that exel in Martial Fates,
Lo Gad, but GOD obey ;
Lest in Gad's Wrath, you God offend,
And lose your hoped Prey.*

H 2

The

The Testament of G A D.

*Gad a
good and
valiant
Shepherd.*

THE Copy of *Gad's* Testament, & of the things that he spake to his Children, in the hundred and seventy year of his Life, saying, I was *Jacob's* seventh Son, and skilful & strong in keeping of Sheep. I kept the Flocks by night, & when there came any Lion, Leopard, Wolf, Bear or other wild Beast upon our Cattle, I ran to it, and killed it. *Joseph* also did feed Sheep with us about 30 days, who being tender, fell sick by reason of over-much heat, and went home to *Hebron* to his Father, whom he lodged by himself, because he loved him. And *Joseph* told our Father that the Sons of *Bilba* wasted his Goods at *Zilpha*, and made havock of them without the knowledge of *Juda* and *Reuben*. For he knew that I had rescued a Lamb out of a Bears mouth, and killed the Bear, and that because the Lamb could not live, (which thing grieved me) we killed it also, and eat it. He told our Father of it, and our Brothers were greatly discontented with his doing, even to the day that he was sold into *Egypt*, and the Spirit of hatred was in me, insomuch as I could

not

of Gad.

not find in my heart to hear *Joseph* speak, *Gad* hated or see him, because he had rebuked us openly, for eating the Lamb without *Juda*. *Joseph* for his complaining to his Father. To be short, he made our Father believe whatsoever he told him. But now I acknowledge my sin, my Children, that I was often in mind to have killed him; for I hated him from my heart, and I was utterly without Compassion towards him, and the Cause of this my great Hatred towards him, was his Dreams; therefore I would have devoured him, as an Ox eateth up Grass from the Earth. And for that Cause I and *Juda* sold him to the *Ismaelites* for 30 Gilderness, of the which we kept away 10 privily, and shewed the other 20 to our Brethren. And so covetousness perswaded me to wish his Death. But the God of our Fathers delivered him out of my hands, to the intent I should not do such Wickedness in *Israel*, and now my Children, give ear to the Words of truth, that ye may live righteously, and keep the Law of the highest, and not go astray through the spirit of hatred; for that is evil in all Mens Doings. Whatsoever another Man doth, that doth the Hater dislike and abhor. If one keep the Law of the Lord, he praiseth it not: If

2. For his Dream.

The Testament of G A D.

*Gad a
good and
valiant
Shepherd.*

THE Copy of *Gad's* Testament, & of the things that he spake to his Children, in the hundred and seventy year of his Life, saying, I was *Jacob's* seventh Son, and skilful & strong in keeping of Sheep. I kept the Flocks by night, & when there came any Lion, Leopard, Wolf, Bear or other wild Beast upon our Cattle, I ran to it, and killed it. *Joseph* also did feed Sheep with us about 30 days, who being tender, fell sick by reason of over-much hear, and went home to *Hebron* to his Father, whom he lodged by himself, because he loved him. And *Joseph* told our Father that the Sons of *Bilha* wasted his Goods at *Zilpha*, and made havock of them without the knowledge of *Juda* and *Reuben*. For he knew that I had rescued a Lamb out of a Bears mouth, and killed the Bear, and that because the Lamb could not live, (which thing grieved me) we killed it also, and eat it. He told our Father of it, and our Brothers were greatly discontented with his doing, even to the day that he was sold into *Egypt*, and the Spirit of hatred was in me, insomuch as I could

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of Gad.

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2. For his Dream.

The Testament

one fear the Lord & deal righteously, him he loveth not, but dispraised the truth, he envieth him that ordereth his ways, aright, he embraceth backbiting, he loveth scornfulness, & because that hatred hath blinded his mind, he doth to his Neighbours, as we did to *Ioseph* ; therefore my Children keep your selves from hatred, because it committeth wickedness even against the Lord; for it will not hear the words of Gods Commandment, concerning the loving of a mans neighbour, but sinneth spitefully against God. If a Brother offend, by and by it blazeth him abroad, and is hasty to have him condemned and killed, or punished for his offence. And if the offender be a Servant or Bondman, it accuseth him to his Master, and deviseth all means that may be to prosecute him, and to put him to death if it be possible, for hatred worketh with spitefulness, and is alway sorry to hear or see men go forward or prosper in well-doing. For like as love beareth good will even to the dead, and wisheth them alive, and would (if it were possible) stay them from death which are condemned to dye; so hatred seeketh to slay the living & deemeth them unworthy of life, which have offended

A Companion.

of Gad.

offended never so lightly. For the spirit of hatred doth thro' canker'd frowardness of heart, work jointly with Satan in all things, even to the death and destruction of Men. But the spirit of love doth thro' long-sufferance work with God's Law to the Welfare of Men. Hatred is Evil, because it abideth with lying, speaking continually against the truth, making a great ado of small matters, over-shadowing the light with darkness, counting sweet to be sour, teaching slanderousness, war, wrong, and abundance of all mischief, and finally, filling the heart with devilish Poyson. My Children, I speak these things upon experience, to the intent you should eschew hatred, and stick to godly love. Righteousness driveth out hatred, & lowliness killeth it; for a righteous & a lowly Person is asham'd to do wrong, not for fear of rebuke, but for conscience sake, because God seeth his intent; he back-biterh no Man, because the fear of the Highest overcometh hatred; for the fear of the Lord offendeth not, neither will do any man wrong, no not even in thought. At length I came to the knowledge of these things, when I had repented me of my dealings towards Joseph. For the

The Pro-
perty of
Hatred.

A righte-
ous Man
described.

The Testament

Love consisteth in deed, in word, and miad.

true repentance that is according to God's Will, mortifieth a man to obedience, chaseth away darknes, enligheneth the eyes, giveth knowledge to the mind, and leadeth the soul to salvation. And whatsoever men know not of themselves, that doth repentance teach them. For it brought upon me the pain of the heart; and if my Father *Jacob's* Prayers had not been, surely I had died out of hand; for look where in a man sinneth, by the same he is punished. Forasmuch therefore as my heart was merciless toward *Joseph*, I suffered God's rigorous Justice in my heart by the space of 11 months, that the time of my punishment might fall out even with the time that I urged the selling of *Joseph*. Now therefore my Children, each of you love his Brothers and put away hatred from your hearts, loving one another in deed, word, and thought of mind. For before my Fathers Face I spake mildly of *Joseph*, but behind his back, the spirit of hatred darkned my understanding, and tempted my mind to kill him. Wherefore love ye one another heartily; and if any of you offend other, tell him of it gently, driving out the poyson of hatred, and fostering no deceit in

of Afer.

in heart. And if the offender confess it, & be sorry, forgive it him ; and if he deny it, strive not with him, least he fall to swearing, and so sin double. Let no stranger hear you uttering one anothers secrets in variance, lest he turn to be your ill-willer, and work some great mischief against you : For he will talk guilefully with thee, and undermine thee to do thee a shrewd turn, taking his poyson at thine own hand. Therefore if he deny it, and be ashamed of it, and hold his peace when he is rebuked, draw him not out, for in denying he repenteth him, so as he will no more offend thee, but honour thee, and fear thee, and be in quiet ; but if he be unshamefaced, and abide by his naughtiness, then refer the Revengement of it to God with all thy heart. If another man prosper more than thou, be not grieved at it, but pray for him that he may have perfect prosperity. For peradventure, it may be to our own benefit. And if he be exalted more and more, envy him not, but remember that all flesh shall die, and praise God for it, who giveth good and profitable things to all Men. Seek the Lord's Judgments and so thy mind shall rest him alone and be in quiet. Now if a

Envy no
Mans
Prosperi-
ty, it may
be per-
chance our
profit.

Man

The Testament

Man be enriched by evil means, as *Eſau* my Father's Brother was, envy him not; for in ſo doing ye controul the Lord, who either taketh away his Benefits from the wicked, or leaveth them ſtill to the repentant, or elſe reſerveth them in the unrepentant, to their endleſſ pu-

The poor niſhment: For the poor Man having
Man how ſufficient of all things, giveth thanks
he is rich. unto the Lord, and is enriched of all

Men, becauſe Men wiſh him no harm. Therefore my Children, away with hatred out of your hearts, and love one another with a right meaning mind. Alſo will you your Children to honour *Levi* and *Juda*; for out of them ſhall the Lord make the Saviour of *Iſrael* to come: I know that in the end your Children ſhall depart from them, and walk in all manner of miſchief, naughtineſſ and corruption before the Lord. And after a little pausing, he ſaid again: My Sons, hear me your Father, Bury me by my Fathers: And ſo plucking up his Feet, he ſlept in peace: And after five Years, they carried him thence and laid him with his Fathers in *Hebron*.

A Prophe-
cy of
Chriſt.

The

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The Testament of *Aser*, made to his
Child ren at his Death, concerning
two Faces, of Vice and Virtue.



Two ways, saith *Aser*, are prepar'd,
for Men, the one for Joy,
The last for Death. The first is best,
but this breeds sore Annoy.

The

Th

The Testament of A S E R.

THe Copy of *Aser* his Testament, & of the things that he spake to his Children in the 110 year of his life, being still in health he said unto them, Ye Children of *Aser*, hearken unto your Father, & I will shew you all things that are right before the Lord. The Lord hath given 2 ways unto the Sons of Men, 2 Minds, 2 Doings, 2 Places, & 2 Ends; & therefore all ways may be one, yea, though they be contraries, as are the ways of good and evil. Also there are 2. minds in our breasts, which do move us either to honesty, or dishonesty. Therefore if a man be led to Goodness, all his Doings are occupied about Righteousness, and if that he do any thing amiss, by and by he repenteth him, for in as much as his mind is bent unto Righteousness, he putteth away naughtiness, and out of hand amendeth his misdeeds, and correcteth the Corruption of his mind. But if his mind incline unto evil, all his Doings tend unto Naughtiness, in so much that he thrusteth away the good and taketh unto him the bad, because he is under the Dominion of *Belial*, and if he do any good thing, he turneth

the

Two ways
for a Man
to walk in.

Two
minds in
a Man, of
Good and
of Evil.

the same unto evil. For if he begin to do any good, he bringeth the end of his doing to an evil work, because the treasure of his heart is infected with the venom of a devilish and mischievous spirit, and therefore the evil over-mastereth the good in his mind, and bringeth the end of the thing to naughtiness. Some man sheweth compassion upon him that serveth his turn in naughtiness, that man hath 2. faces, & that deed of his is stark lewdness. Another man loveth ungraciousness, and he is lewd likewise: and although he could find in his heart to die for the compassion of his evil, yet it is manifest that he is double-faced, and his doing is altogether stark naught. For his Love being but Lewdness, doth as it were cloak his evil with a good Name; whereas the drift of his doings tended unto a Wicked end. Another he also doth open wrong, pilloeth, and polleth, is covetous, and pitieth not the poor. He also hath a double face, and all this stark naught, for in being niggardly towards his neighbour, he provoketh God's Wrath, and denieth the highest, in not pitying the Poor. He despiseth and spighteth the Lord, which is the Commander of the Law, he suffereth

Divers
sorts of
double
Faces.

The Cove-
tous Man's
Wicked-
ness de-
scribed.

The Testament

suffereth not the poor to rest, he defileth his own soul to make his body gay, he killeth many & pitieth few; this is the part of a double-fac'd Person. Another committeth whoredom and fornication, or vexeth many men pitiously with his power and riches, and yet abstaineth from meats, his fast is naught, for he doth the Commandments with an evil conscience, & that is a double-fac'd dealing, which is altogether naught. Such manner of folk are right swine & hares; for they seem to be half clean, but in very deed they be utterly unclean. You therefore, my children, become not like them, neither bear ye in one hood two faces, the one of goodness, & the other of naughtiness, but stick all only unto goodness: for in goodness doth God rest, & men like well of it: shun naughtiness and kill the Devil in your good works: for they that are double-fac'd serve not God, but their own Lusts, because they seek to please *Belial*, and such as are like themselves. Now, though plain dealing men, and such as pretend but one face, are taken for offenders at the hands of such as bear two faces, yet are they righteous before God. For many in killing wicked Persons, do two works at once:

God abideth with the plain dealer.

The preposterous judgment of the World makes not good or bad.

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ousne
all th

of Afer.

once : namely good by evil, but indeed the whole work is good, because that he which hath rooted out the Evil hath destroyed it.

Some man hating his Neighbour, unmercifully blameth him for his advoutry, or theft, such a one is double-fac'd, but yet is the whole work good, because he followeth the Lord's Example, not respecting what seemeth good when it is Evil indeed.

Another will not make merry with Rioters lest he should be stained by them, & defile his own Soul. This Man also is double-fac'd, but yet is all his Doings good; & he is like a Roe or a Stag, which in a common wild herd seem to be unclean, & yet are altogether clean, because he walketh in the Zeal of the Lord, shunning & hating those whom God willet to be shunned in his Commandments, & so killeth the Evil with well doing. See therefore my Sons, how there are two in all things, one against the other, & the one hidden under the other. Death succeeded to life, shame to glory, night to day, and darkness unto light. All righteous things are under life and light; therefore doth eternal life over-master death. It is not to be said that truth is untruth, righteousness, unrighteousness, or right, wrong, because that as all things are under God, so all truth is

under

Other kinds of double-fac'd Men.

The Testament

*After his
righteous
living.*

*Double
faced, dou-
ble puni-
shed.*

under light. I have practised all these your
things in my life, and not strayed from the corn
truth of the Lord, but sought out the com- unpr
mandments of the Highest, to the utter broa
most of my power, and walked with one eatin
face in godliness. Take heed therefore, my and
children, to the Lord's Commandment, with
and follow the truth with one single face. the E
For they that are double faced, shall be n m
double punished. The spirit of error ha- hing
ted the Man that fighteth against it. writt
Keep the Law of the Lord, and regard not evil ime
that seemeth good, but have an eye to the redi
thing that is good indeed, and keep the ng
same, returning to the Lord, in all his com- dly
mandments, & resting upon him; for the aw
ends whereat men do aim, do shew their or
righteousness, and know the Angels of the bro
Lord from the Angels of Satan. For it whic
you cleave to wicked spirits, your souls wn
shall be tormented of the Wicked Spirit ert
whom ye serve in wicked lusts and works. eth
But if ye quietly and carefully acquaint merc
your selves with the Angel of Peace, he ke.
shall comfort you in your life time. d th
My Children, become not like the Sodomites, ied,
which knew not the Angel and perished yard
for ever. For I am sure that you shall sin, hem
and be delivered into the hands of your im
enemies, your Land shall be laid waste, &
your

of Aser.

these your selves shall be scattered unto the 4
corners of the earth, and be despised as A Prophe-
unprofitable water in your dispersing a- cy of
broad: until the highest do visit the earth, Christ
eating and drinking as a man, with men, his Huma-
nity.
and breaking the Serpents head in pieces
without noise. He shall save *Israel*, and all
the Heathen by Water, being God hidden
in man. Therefore tell your children these
things, that they neglect not God's Law
written in the Tables of Heaven. For the
time will come that they shall give no
credit to the Law of the Lord, and you fal-
ling into naughtiness, shall deal wick-
edly against God, giving no heed to his
Law, but unto mens Commandments.
For this cause shall ye be scattered
broad, as my Brothers *Gad* and *Dan*,
which were not acquainted with their
own Country, Tribe and Tongue. Ne-
vertheless the Lord shall gather you to-
gether again in faith, for the hope of his
mercy, for *Abraham*, *Isaac*, and *Jacob's*
ake. When he had so said, he command-
ed them to bury him in *Hebron*. And he
died, sleeping a good sleep: and after-
ward his Sons doing as he had willed
them, carried him back, and buried
him with his Fathers.

The Testament of *Joseph*, made to his
Children at his death, concerning
Chastity and Patience.



*Let Joseph teach thee,
Love and Chastity.
So shalt thou have
A long blessed Life
Void of all strife,
Even to thy Grave.*

to his
ing

NGA
MI



The Testament of

JOSEPH.

MY sons and my brethren, hear ye
Joseph the well beloved of *Israel*.
My Children hear your Father: I have
known in my life envy and death, with
which my brethren would have de-
stroyed me. For they hated me, and God *Joseph's*
loved me; they would have killed me, & Afflictions
the God of my Fathers kept me; they
put me into a pit, and the most high
brought me out again; I was sold as a
bondman, and the Lord made me free, and
his strong hand helped me: I was kept God help
from hunger and the Lord himself nourish'd eth in di-
stress.
I was left alone, and the Lord vi-
sited me: I was in Prison, and the Sa-
lour made me glad: I was fastened in
chains, and the Lord unbound me; he
headed my cause in the accusations of
the *Egyptians*; and not only delivered me
from Envy and Deceit, but also exalted
me, insomuch that *Potiphar*, chief Stew-
ard of *Pharaoh's* house did lend me lodg-
ing, where I was in jeopardy of my
life, by reason of a shameless Woman
which inticed me to do naughtiness
with her, through the flame of volup-
tuousness burning about her breast. I

The Testament

God never
forlaketh
his.

Joseph con-
stant in
temptati-
ons.

Sufferance
what it is.

A present
Medicine
in tempta-
tion.

was cast in Prison for her. I was be-
ten and mocked for her; yet the Lord
caused the Keeper of the Prison to be
moved with mercy towards me. He for-
sakerh not them that fear him, neither
in darkness, neither in bonds, neither in
tribulations or necessities. God is not
ashamed as men, neither dreadeth he
men, neither speaketh or shrinketh he
for fear, as earthly men. He is present
in all places, and in their most grievous
sorrows he comforteth his. He goeth a
way for a season, to try the thoughts
of their mind. He found me trusty
ten temptations, and in every one
was constant, and preserved. For suffe-
rance is a great medicine, and causeth
much goodnes. How often did the *Egy-
tian* threaten my death? how often was
I punished, and yet the Woman call-
ed me again? how often did she threaten
me to die because I would not have
do with her? she said unto me, thou
shalt have governance of me, and
that he mine. if thou wilt give thyself
unto me, and obey my desire, I shall
be Lord over us. But I remembered
the words of my Father *Jacob*, and
entring into my Chamber

of Joseph.

made my prayer to the Lord, and fasted seven days: Yet I appeared unto the *Egyptian* in the self same estate of body, as if I had lived in pleasures and delights. For they that fast for God receive beauty of Face. When I had Wine given unto me, I drank none, and fasting three days, I took my meat Daily, and gave it to the sick and needy, and early I awaked unto the Lord, and wept for *Memphitica* the *Egyptian*, because she was vermore troubling of me. She came unto me in the night, as tho' she would have visited me. And first, truly, because she had never a Son, until which time she Feigned to take me as her Son. And I prayed to God to send her a Son, until which time she embraced me, as though I had been her Son, and I perceived not the Cause. And for a conclusion, she drew me to have done Fornication with her: and I remembering my self, was sorrowful to the death. And when she was gone out, I came to my self and sorrowed many days: For I perceived her deceit and error. And I spake unto her the words of the most High God, if peradventure she might be turned away from her pernicious concupiscence. Ma-

Not from meat but from wanton fare.

A crafty practice of a Woman.

The Testament

Flattery
the Devil's
sweet bait,

A token of
a Zealous
heart.

Hypo-
crites are
of all Re-
ligions for
lucre.

Double-
fac'd men
God ab-
horreth.

ny times as to a holy man, she spake
flattering words to me, not without de-
ceit, lauding my chastity before her hus-
band, which would utterly have destroy-
ed me: both manifestly and secretly she
said unto me: Fear not my Husband
for he is perswaded of thy Chastity. For
if so be that any man shew'd him of thee
and me, he would not believe it. For
cause of this thing, I covered me with
sackcloth, and laid me flat upon the
earth, and prayed unto Almighty God
that he would deliver me from this
man of *Egypt*, When she could do nothing
this way, she came unto me again armed
with other reasons: that is to say, that
she would fain learn the Word of God
me, and began to speak after this man-
ner: If thou wilt have me to forsake
mine Idols, follow my desire, and I will
perswade my Husband the *Egyptian*
go from his Idolatry, and we shall walk
in the Law of thy God. I made answer
to these things. GOD will have none
to worship him with uncleanness, neither
hath he any pleasure in Adulterers: while
she held her peace, desiring to fulfil
concupiscence. And I fasted and pray-
ed that God might deliver me from

of Joseph.

her: again at another time, she said unto me: If thou wilt not do adultery with me, I will kill my Prince, and so by the Law, I shall take thee to my Husband. When I heard that, I rent my garment, and said: Woman, I pray thee, and be ashamed of these things before God, Fear God, and do thou not such an abominable thing: neither despair utterly, that thou drown not thy self in thine own evil: for if thou go about, I shall utter and declare the thoughts of thine Iniquity. She fearing these things, prayed me that I would not bewray her naughtiness, and so departed. Yea again, she went about to beguile me with Gifts; sending unto me all things that men have need of, and she sent me meat strewed about with Inchantment. And as the Eunuch brought it in, I beheld and saw a terrible fellow giving me a Sword with the dish, and I perceived that she went about to deceive me; and when he was gone I wept and touched not that meat, nor any other of her sending, for a good while after. A day after that she came to me, and said; What is the matter that thou hast not eaten of the meat? And I

Note the
fruit of
lusts.

The Testament

Joseph did
first admonish,
and not proclaim.

The name
of God,
and fear of
infamy,
pricketh
the conscience.
Note this.

said unto her, because thou hast poisoned it. Therefore thou shalt know that I will not come unto Idols, but only unto God. Now understand therefore that the God of my Father by his Angel hath shew'd thy mischief unto me, and I have kept thy meat to thy shame, if perchance thou mightest repent, or learn that the Malice of Wicked doers prevaileth not against them that Worship the Lord in Chastity. And I took and did eat before her, saying, The God of my Fathers, and the Angel of *Abraham* shall be with me, and then she fell down at my feet & wept. Then lifting her up, I exhort her many ways, and she promised unto me that she would never do such iniquity after that day. Yet because her heart was mourning, and did burn towards me in Adultery, with sighs coming from the depth of her stomach, she cast down her countenance. The *Egyptian* her husband perceiving her, said Wherefore holdest thou down thy face? She answered, I am even sorrowful at the heart, and he comforted her that was not sick: yet again she entred in to me (her Husband being without) and said: I am strangled or choaked, either I will break my neck

of Joseph.

neck, or else drown my self, without thou wilt obey me. And perceiving that the spirit of *Belial* troubled and vexed her, I prayed unto the Lord my God, and said thus: Wherefore art thou vex'd and troubled, all blind in sin? Remember thy self; for if thou do kill thy self, the Concubine of thy Husband called *Secor*, envying thee, shall bear thy Children, and destroy the memory of thee from off the earth; and she said unto me, Have done, have done; I perceive that yet thou hast some care for me; I have even enough that thou defendest my life and my childrens. I have good hope in time to come that I shall obtain my wished desire. And she perceived not, that for the love of my Lord God I said so, and not for her sake. Whatsoever he be that followeth the concupiscence of his most filthy and pernicious desire, is made servant unto the same, as this woman was; and if he hear any good thing in the passion wherein he is overcome, he draweth the same to his pernicious or filthy desire. I say unto you my Sons, that it was about six of the Clock when she went from me, and I fell upon my knees, praying to God all that day, with the night

The Testament

A remedy
againſt
tempta-
tion.

night following, and about the break of the day I roſe weeping, that I might once be delivered from this *Egyptian* woman. Finally, ſhe caught me faſt by the garment, drawing me to have gone to bed with her. Then perceiving that ſhe waxed mad, and that violently, and with ſtrength ſhe held my cloaths, I let my cloaths ſlip from me, and fled away.

Then ſhe complained to her Husband of me, which put me in Priſon in the King's Houſe. The day following after I was ſore beaten and caſt in Priſon. And when I lay bound in Fetters, this *Egyptian* Woman waxed ſick for ſorrow, and hearkened how I lauded God, being in a Houſe of darkneſs. For I rejoicing with a glad voice, glorified my God, only, that by ſuch occaſion I was delivered from the *Egyptian* Woman. Yet ſhe left not to ſtand hearkening, and ſaid, Have done, and take the offer which I put unto thee, and fulfil my deſire, and I will deliver thee from thy bond, and bring thee out from the darkneſs ; but all that could perſwade me nothing, inſomuch that in thought I was not inclin'd to any deſire of her ; For God loveth him better which faſteth in chaſtity,

Note a
ſubtile
woman.

Joſeph's
ſingular
Chaſtity.

of Joseph.

ty, being in a Prison of darkness, than him which taketh his pleasure with voluptuouness in a chamber of honor and riches. For if a man live in chastity, and desire glory (if God perceive it to be expedient for him) he giveth it unto him as he hath done unto me. Many times, as though she had been sick, she descended unto me unlooked for, and heard the voice of my praying, and stood the more still. But when I heard her sigh, I held my peace, for in her house she stripped her ielf naked, Breasts, Legs and Arms, whereby she might have kindled me into the love of her. For she was very fair, and gloriously adorned to have deceived me, but God kept me from her works. Therefore my Sons, behold what sufferance with prayer and fasting doth. And therefore if you love soberness and chastity in sufferance and humility of the heart, the Lord shall dwell in you; for he loveth sobriety: and when the most High doth dwell in a man, although he chance to fall into envy or into bondage, or slander the Lord which dwelleth in him, will for his chastity not only deliver him, but also exalt him, and glorifie him, as he hath done me, for he is always with him,

A property of a Harlot.

The commodity of prayer and sufferance.

The Testament

him in word, in deed, and thought?

Joseph's
lowliness
in prosper-
ity.

My Children, ye know well how my Father did love me, and yet I was never the prouder thereof in my heart. For though I was a Child, I had ever the fear of God in my mind. When I grew unto age I moderated my self, and honoured my brethren whom I feared, I held my peace when I was sold ; because I would not have the *Ishmaelites* to know my stock and kindred, how I was the Son of *Jacob*, a man of great strength and power ; Therefore have you in your deeds the fear of God, and honour your brethren ; for all men that observe the Law of God are loved of him. Then I came with the *Ishmaelites* to a certain place called *Indoclep*, and they demanded of me what I was ; and I said (because I would not reprove my brethren) that I was one of their household Slaves. Then said the chief of them, thou art no Slave, for thy countenance doth shew thee what thou art. And he threatned me unto the Death, yet for all that, I said again, I was their Slave. But when we came into *Egypt*, they began to strive who should have me for Money that was paid, and they

An amia-
ble coun-
tenance a
token of a
liberal
mind.

of Joseph.

they agreed that I should abide in Egypt with a Merchant of their faculty, untill such time as they had made their merchandise and returned again; and God gave me grace in the sight of the Merchant that he gave me the charge of his house, and the Lord blessed him by my hand; for the Lord gave him plenty of Gold and Silver, and I was with him three months and five days: In this time passed by *Memphetica* the Wife of *Potiphar* in great glory, and she cast her eyes upon me (for the *Eunuchs* had shew'd her of me) and she shew'd her Husband of the Merchant which was made rich by the hand of a young man being an *Hebrew*, and she said, they had stoln him out of the Land of *Canaan*, therefore do now Judgment upon him, and take the young man to be your Steward, and the God of the *Hebrews* shall bless you: for grace from Heaven is in him. *Potiphar* her Husband, perswaded with these words, caused the Merchant to be sent for, and said unto him, what do I hear of thee that stealest Souls out of the Land of the *Hebrews* in selling of Children? The Merchant fell down upon his knees, and prayed him, saying,

A covetous heart like *Achan*.

The Testament

ing, I beseech thee Lord, shew me :
 for I know not what thou sayest. He
 answered again, Where gatest thou
 this *Hebrew* Child ? and he said, the *Ish-*
maelites left him with me until they
 came this way again. When he had said
 so, *Potiphar* said, bring the young man
 hither, and I being brought in, did re-
 verence to the Prince of the *Eunuchs*, for
 he was the third man in dignity with
Pharaoh, and Prince of all the *Eunuchs*,
 and he had Wife, Children, & Concubines.
 And when he had taken me apart, he
 said, art thou bond, or art thou free ? I
 answered, bond. And he said unto me,
 Whose bond-man art thou ? I answered
 him, the *Ishmaelites*. And he said again
 unto me, How came it to pass that thou
 wast made their bond-man ? And I said,
 for they bought me in the Land of *Cana-*
an ; yet he did not believe me, saying,
 Truly, thou liest, and commanded me to
 be beaten. *Memphitica* his Wife spied me
 beaten at a Window, and sent unto her
 Husband, saying, Thy judgment is un-
 just ; for thou dost punish wrongfully the
 young man that is stolen. But because I
 changed not my word, yet again was I
 beaten, and commanded to be kept at
 his

A token of
 mercy, if it
 were not
 for an ill
 end.

of Joseph.

his comandment, till such time as my Masters came, and his Wife said unto him ; wherefore do ye keep in captivity the noble Child : it were more alms to let him go, and to bear you. She would fain have spied me in desire of sin, and I knew nothing of this. He said again to *Memphitica*, it is not honest among the *Egyptians* to take away another mans goods before he shew him of it. He said that of the Merchant, and of me, when I should be imprisoned. After that xxiv days the *Ishmaelites* came, and they hearing that *Jacob* my Father was heavy for me, said unto me ; Wherefore is it that you saidst thou was a bond-man, and now we know that thou art the son of a great Man in the Land of *Canaan*, and thy Father sorroweth for thee in sackcloth ? Then I would fain have wept, yet I restrained my self for shaming of my Brethren, and said, I know it not ; for I am a bond-man. Then they took Council amongst themselves, whether, or to whom they might sell me, lest I should be found in their hands, for they feared *Jacob* lest he should be revenged on them : for they had heard that he was mighty, both to God and

Not a flattering Woman.

A good nature.

The Testament

and man. Then said the Merchant to them, Redeem him now from the judgment of *Potiphar* ; they hearing this, went and asked for me, saying that they had bought me for Money, and he delivered me. *Memphitica* spoke unto her Husband to buy me ; for she said, I hear say they would sell him. And they sent an *Eunuch* to the *Ismaelites*, and desired to buy me, and when he could not bargain with them, he returned and shewed his Lady that they asked a great price for the Child : she sent again another *Eunuch*, saying, Although they ask two Balences of Gold, see that thou spare not for Money, but buy the child and bring him to me. He paid 80 golden Crowns for me, and said to his Lady that he paid 100, and I perceiving this, held my peace, lest the *Eunuch* should have been searched. Behold my Sons what I have sustained, love one of you another, and with countenance, cast out from among you deceitful minds ; for God delighteth in the concord of brethren, and hath pleasure also in the love and choice of a proved heart. For when my brothers came out of *Egypt* and knew me, I gave unto them their Money, and never gave reproach

Thus the
righteous
be bought
and sold.

Concord
between
Brethren
pleasech
God.
Joseph's
merciful
heart de-
clared.

of Joseph.

to reproach unto them, but comforted
 them, and after the death of *Jacob* I
 loved them more abundantly, and all
 that ever he commanded me I did very
 gladly, and they marvelled because I
 suffered not them to be troubled for a
 small cause; for all that was in my
 Power I gave them. Their Children
 were reputed to me as mine own, and
 mine own Children as their Servants.
 Their life was my life, and their sor-
 row was my sorrow, and all their in-
 firmity or disease was mine, my Land
 was their Land, my Counsel was the
 Counsel of them, and I never exalted
 my self above them in pride for mine
 own worldly glory, but was amongst
 them as one of the least. Therefore my
 sons, if ye walk in the Command-
 ments of the Lord, the Lord shall exalt
 you, and bless you in riches perpetual-
 ly, and if any man will do evil to you,
 with meekness look that ye pray for
 him, and God shall deliver you from
 all evil. For behold and see, that for
 my long sufferance the Daughter of my
 Lord was given me to Wife, and there
 as given to me with her an hundred
 talents of Gold; for God made them to
 serve

A promise
 for them
 that pray
 for their
 Enemies
 God pro-
 videth for
 his Elect.

The Testament

Joseph's
Dream.

Christ pro-
phesied.

serve me, and gave me beauty, that I should be as a flower above them that were fair in *Israel*, and he kept me unto mine Age both in strength and beauty, because I was like to *Jacob* in all things. And what dreams I have seen, my Children now hear. There were xii Harres feeding, and nine were divided abroad in the earth; also I saw how that of *Juda* was a Virgin born, having a white silken Robe, and of her came forth an immaculate Lamb: And on the left hand of the said Lamb, was as it were a Lion: and all Beasts made against him, and the Lamb overcame them, and trod them under his Feet, and in him joyed the Angels, the men, and all the earth. These things shall come to pass in their time; that is to say, in the latter days. Therefore my Son, keep the Commandment of the Lord, and honour *Juda* and *Levi*. For them to you shall spring the Lamb of God, which by his grace shall preserve all *Gentiles* and *Israel*. The Kingdom of him is a Kingdom eternal, which shall never pass. For my Kingdom shall be ended in you, as the keeping of an Orchard; for after the Harvest it shall ap-

pea

of Joseph.

at I pear no more. I know right well, that
that after my death, the *Egyptians* shall trou-
unto ble you, but God shall revenge you, and
uty, bring you to the promised Land, which
all he sware to *Abraham*, *Isaac* and *Jacob*.
een, But carry my Bones with you: For in
e xii so doing the Lord shall be in the light
d a with you against the *Egyptians*, and Be-
that lial shall be in darkness with the *Egyp-*
ng a tians. Also carry with you your Mother
forth *Zulpha*, and nigh unto the Valley, near
n the unto *Rachel* bury her. When he had said
as i these words, he stretched forth his feet,
made and slept the sleep of all the World.
came Then they embalmed him with Spices,
Feet putting him in a Chest in *Egypt*, after
mer he had lived a hundred and ten years,
shall who saw *Ephraim's* Children unto the
is to third Generation: For unto *Machir* the
re my Son of *Manasses* were Children born on
f th *Joseph's* knees. After this, all they of
For *Israel* bewailed him, and all the *Egyp-*
mb tians with a great mourning. For he
eserv had compassion of *Egypt* as of his own
om proper Members, and assisted them both
n sha with his labour and counsel, and did
hall b them good at all times and seasons.

The Testament of Benjamin, made
to his Children at his Death,
concerning a clean Mind.



Lo what true faithful Love doth mean,
all you that Lovers be:
It is in heart, and not in lust,
as you here plainly see.

The

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The Testament of

BENJAMIN.

THE Copy of *Benjamin's* words which he uttered to his Children, being of the age of 120 years; he kissed them, and said: As *Isaac* was born in the 100 year of *Abraham*, so was I in the 100 year of *Jacob*; and because *Rachel* died at my birth, I sucked her Bond-woman *Bilha*. For after that *Rachel* had born *Joseph*, she was barren 12 years. And when she had pray'd to the Lord in those 12 years, she conceived and bare me; for my Father loved *Rachel* exceedingly, and wished to see two Sons by her; and therefore I was called *Benjamin*, that is to say, the Son *Benjamin* of my days, or the Son of my sorrow, be- what it cause my Mother died in the Birth of me, signifieth When I came first into *Egypt*, and that my Brother, *Joseph* knew me, he said to me, What said they to my Father, when they had sold me? I answer'd, they stain'd thy Coat with Blood, and bringing it to him, said; see if this be thy Sons Coat or no: And my Brother also said unto me; Truly, when the *Ismaelites* took me, one of them stripping me out *Joseph's* of my Coat, gave me a thin Shirt to put distrefs re- on, and lashing me with a Whip, bad me venged by God.

The Testament

run? And as he went aside to hide my garment, a Lion met him, and slew him, and his partners being afraid, sold me to their fellows: you therefore my children love the God of Heaven, & obey his Commandments, following that good and holy man *Joseph*, and let your mind be set upon goodness, as you know that mine hath been. He that hath a good mind, looketh rightly above all things. Fear God, and love your neighbours, and then altho' the Spirit of *Belial* tempt you to all naughtiness to trouble you, yet shall

Temptation shall not overcome them that fear the Lord.

it not get the uppermost hand of you no more than it did of my Brother *Joseph*. How many folk would have killed him, and yet still God defended him? For he that feareth God, and loveth his neighbour, cannot be wounded of the airy spirit *Belial*, and he that is shielded with the fear of the Lord, is safe from harm both of Man and Beast, and cannot be overcome, because he is helped by the love of God which he hath towards his neighbour; for *Joseph* besought our Father *Jacob* to pray for my Brethren to the Lord, that he would not lay unto their charges, the mischief that they had devised against him. Whereat *Jacob* cried

of Benjamin.

ed out, O Son *Jofeph*, thou hast overcome my heart. And therewithal embracing him, he kissed him two hours together, and said; In thee shall the prophecy of Heaven be resembled to the full; concerning the Lamb of God, and Saviour of the World, that the unspotted shall be delivered from the wicked doers, and he that is without sin, shall die for sinners in the Blood of his Testament, to the salvation both of the *Gentiles* and of *Israel*, and he shall dash *Belial* and all his servants. My Children, look upon the end of that good man, and follow his mercifulness with a good mind, that you also may have a Crown of Glory upon your heads.

Jofeph a right figure of *Jesus Christ*.

A good man hath not a dark eye, for he is merciful and pitiful unto all men; yea, though they be sinners and have devised mischief against him; and he that doeth good, overcome some evil, 1. By the defence of goodness, and loveth, 2. The righteous as his own soul. If another, 3. Man be honoured, he envieth him not: If a Man be enriched, it grieveth him not: If a man be strong. 4. Or valiant, he praiseth him, and believing him also to be chaste: He defendeth, 5. Him that hath the fear of God. He worketh together

A good man.

1. Overcometh evil.

2. Loveth the righteous.

3. Envieth not.

4. Praiseth the valiant

5. Defendeth him that feareth God,

The Testament

6. Admonisheth the sinner.

7. Pitieth the poor.

The example of a godly man converteth sinners

with him that loveth God; and if a man forsake the Almighty. 6. He warneth him to return again. Whosoever hath the

Grace of the good spirit, him doth he love as his own life. 7. He pitieth the

poor, succoureth the weak, and praiseth and honoureth God. My Children, if ye

have a good mind, evil men shall stand in awe of you, and unthrifits shall for very

shame be converted to goodnes. So that covetous men shall not only depart from

their rigardlines, but also give of their abundance to the needy. If ye be good

doers, both unclean Spirits shall flee from you, and shrewd beasts shall shun

for fear of you. For where the regard of good works is in the mind, there

darknes flyeth away: For if he do wrong to any holy man, he is sorry for

it: And if a holy man receive wrong, he pitieth the doer, and putteth it up with

silence. And if any man betray a righteous soul, and the righteous pray for his

betraye, the betraye is not a little disgraced, and the righteous becometh much

more notable afterward, as did my Brother *Josepb*. The guileful spirit of

Belial hath no power over a good man's mind; for the Angel of Peace guideth his

soul. He looketh not affectionately upon corruptible

The properties of a righteous man.

of Benjamin.

corruptible things, nor raketh together riches in the desire of voluptuousness. He is not delighted with pleasure. He grieveth not his Neighbour. He stuffeth not himself with mear, neither wandreth he in the pride of his eyes ; for the Lord is his portion. He taketh no glory for giving good Counsel. He passeth not how men dishonour him, neither can he skill in any fraud or guile, untruth, strife or slanderousness ; for the Lord dwelleth in him, and inlightneth his mind, and he rejoyceth before all men in a good time. A good mind hath not two tongues, one to bless with, and another to curse with ; one to slander with, and another to honour with ; one of sorrow, and another of joy ; one of quietness, and another of trouble ; one of dissimulation, and another of truth ; one of poverty, and another of riches ; but it hath one only disposition pure and uncorrupt towards all. It hath no double sight or double hearing ; for in all things that he doeth, speaketh or seeth, he knoweth that the Lord beholds his heart, and therefore he cleanseth his mind, that he may not be found faulty before God and Man. But all the works of *Belial* are double, and utterly void of simplicity, wherefore my children, shun the

The Testament

Disobedi-
ence the
Father of
seven mis-
chiefs.

1. Envy.
2. Despe-
ration.
3. Sorrow.
4. Bondage
5. Needi-
ness.
6. Trou-
ble.
7. Desola-
tion.

An exam-
ple of *Cain*.

the naughtiness of *Belial*; for at the first he delighteth those that obey him, but in the end he is a sword, and the Father of 7 mischiefs. For when the mind hath once conceived by *Belial*, it bringeth forth, first envy, secondly, desperateness, thirdly, sorrow, fourthly, bondage, fifthly, neediness, sixthly, troublefomness, seventhly, desolation: and for that cause was *Cain* tormented with seven Punishments by God; for in seven years together, God brought every year a new Plague upon *Cain*. Two hundred years he suffer'd, and in the nine hundredth year the earth was made desolate with the Flood for his righteous Brother *Abel's* sake. In seven hundred years is *Cain* judged, and *Lamech* in seventy times seven; for they that are like *Cain* in ipightfulness and hatred towards their Brethren, shall be punished with the same punishment for ever, as he was. You therefore my Children, eschew malice, envy, and hatred towards your Brethren, and cleave to goodness, and lovingness. He that hath a mind clean in love, looketh not on a woman in way of lechery. For he hath no desiring in his heart, because the spirit of the Lord resteth in him. For as the Sun

of Benjamin.

is not defiled by shining upon a puddle or dunghill, but doth rather dry up, and drive away the stink: even so, a pure mind striveth against the uncleanness of the Earth, and overcometh it, but is not defiled it self. And I perceived by the sayings of the righteous *Enoch*, that there shall be evil deeds among you: For you shall defile your selves with the Fornication of *Sodom*, and perish all, save a few, and multiply inordinate lusts in women, and the Reign of the Lord shall not be among you, for he shall take it away suddenly. Nevertheless the Lords Temple shall be made in our portion, and it shall be glorious among you. For the Lord himself shall take the Kingdom on him, and the 12 Tribes shall be gathered together there, and all nations shall resort thither, until the most High send his salvation in the visitation of his only begotten.

And he shall enter into the first Temple, and there the Lord shall suffer wrong, and be despised, and be lifted up unto a piece of Timber. And the Veil of the Temple shall be rent asunder, and the Spirit of the Lord shall come down upon the *Gentiles*, poured out as fire; and rising up from the grave he shall ascend from

An apt similitude to a mind resisting sins.

A Prophecy of the nativity of Christ.

Of his passion, *Mat.* 27.

Of the coming of the holy spirit.

Of his Ascension.

The Testament

Earth to Heaven. He shall remember how base he hath been upon Earth, and how glorious he is in Heaven. When *Joseph* was in *Egypt*, I longed to see his person, and the form of his countenance, and thro' the prayers of my Father *Jacob*, I saw him awake in the day of his full and perfect shape. Now therefore my Children, know you that I shall die. Wherefore deal every of you truly and rightfully with his Neighbour, work ye justly and faithfully, and keep ye the Law and Commandment of the Lord: For that do I teach you instead of all Inheritance: And give you the same to your Children for an everlasting Possession. For so did *Abraham*, *Isaac* and *Jacob*, they gave us all these things for an Inheritance, saying, Keep the Lords Commandments till he reveal his saving health unto all Nations. Then shall ye see *Enoch*, *Noah*, *Sem*, *Abraham*, *Isaac* and *Jacob* sitting at his right hand with joyfulness. Then shall we rise also every of us to his own Scepter, worshipping the King of heaven, which appeared on earth in the base shape of Man. As many as believe in him, shall rejoyce with him

A Prophe-
cy of the
last com-
ing of
Christ.
The resur-
rection and
judgment
described.

at

of Benjamin

at that time. And all these shall rise again to glory, and the residue unto shame. And the Lord shall first of all judge *Israel* for the unrighteousness committed against him, because they believed not in God that came in the flesh to deliver. Then shall he judge all Nations, as many as believed not in him when he appeared upon Earth, and he shall reprove *Israel* among the chosen of the *Gentiles*, as he reprov'd *Esaú* in the *Midianites*, that seduced his brethren by fornication and Idolatry, who were estranged from God, and fell away from the inheritance of the Children, because they feared not God. But if you walk in holiness before the Lord ye shall dwell in hope again in me, and all *Israel* shall be gathered to the Lord, and I shall no more be called a ravening Wolf for your Robberies sakes, but I shall be called the Lords Workman, which giveth food unto such as do good. And in my seed shall be raised up the beloved of the Lord, whose voice shall be heard upon the earth, and he shall give new knowledge, and enlighten all Nations with light of understanding, and shall come up to save

A Prophe-
cy of the
Nativity
of Christ.

The Testament, &c.

save *Israel*. He shall take from them as a Wolf, and give to the Synagogue of the *Gentiles*, and continue in the Synagogue of the *Gentiles* to the worlds end. He shall be among their Princes as musical Melody in the mouths of all men, and his doings and sayings shall be written in holy Books. He shall be the Lords Darling for evermore.

Christ described. And as concerning him, my Father *Jacob* taught me, saying, He shall amend the defaults of thy Tribe. And when he had ended these sayings, he commanded his Children to carry his bones out of *Egypt*, and to bury them in *Hebron* by his Fathers. So *Benjamin* died an hundred five and twenty years old, in a good age, and they put him in a Coffin, and in the fourscore and eleventh year before the departure of the *Israelites* out of *Egypt*, — they and their brethren conveyed their Fathers bones privily again into the Land of *Canaan*, and buried him in *Hebron*, at the Feet of his Fathers, and returned again out of the Land of *Canaan*, and dwelt in *Egypt*, till the day of their departure thence all together.

FINIS.



How these Testaments of the Twelve Patriarchs were first found, and by whose means they were Translated out of Greek into Latin.

THese Testaments were hidden and concealed a long time, so as the Teachers and the Ancient Interpreters could not find them. Which thing happeneth through the spightfulness of the Jews, who by reason of the most evident, manifest, and often Prophecies of Christ, that are written in them, did hide them a long while. At length the Greeks being very narrow searchers out of Ancient Writings, sought these Testaments warily, and got them more warily, and translated them faithfully out of Hebrew into Greek. Nevertheless this writing continued yet still unknown, because there was not any man to be found that was skillful both in the Greek and Latin, nor any Interpreter that might procure the Translation of this noble Work, until the time of Robert the second, sur-named Grodesthead Bishop

Bishop of *Lincoln*, who sent diligent searches as far as *Greece*, to fetch him a Copy of the said writing without respect of their charges, which he bare most liberally. Therefore to continue the memories of those most light-some Prophecies, to the strengthening of the Christian Faith, thar reverend Bishop did in the year of our Lord, 1242 translate them painfully and faithfully, word for word out of *Greek* into *Latin* (in which two tongues he was counted very skilful) by the help of Mr. *Nicholas Greek*, Parson of the Church of *Datchor*, and Chaplain to the Abbot of *St. Albans*, to the intent that by that means the evident Prophecies which shine more bright than the day light, might the more gloriously come abroad to the greater confusion of the Jews, and of all Hereticks, and enemies of the Church of Christ, to whom be Praise and Glory for ever. *Amen.*

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